

WINNERS IN ASSOCIATES' CONTEST

First place in the second annual "Social Teaching Test for College Seniors" sponsored by AMERICA'S ASSOCIATES (AM. 3/20) was won by Mary Lou Torzewski of the University of Detroit. Miss Torzewski will be awarded \$50 for having identified perfectly all twenty passages in the test, including No. 17 (from the London *Tablet* for Jan. 29, 1944), which proved a stumbling block for most of the contestants.

The second prize of \$25 was won by Patricia A. Kerwin of Dunbarton College of Holy Cross, Washington, D. C. Anne Marie Smyth of the College of Our Lady of the Elms, Chicopee, Mass., won the third prize of \$15. Kathleen Lucey of Trinity College, Washington, D. C., won the fourth prize of \$10. Since the winners of second, third and fourth prizes all answered nineteen questions with substantially equal correctness, the awards were made (according to the published rules of the contest) on the basis of earlier postmark and greater adequacy of information and bibliographical form.

The same holds true of the next nine, the first five of whom will receive a year's subscription to AMERICA. They are Doris Marie Mutz, Adele Ruggeri, Frances Martin and Claire Schneider, all of Webster College, Webster Groves, Mo., and Betty May of Our Lady of the Elms. Since all of these contestants, from the second-place winner on, came so close to being equal, we are adding a keepsake-bonus to their prizes in the form of an autographed copy of Father LaFarge's autobiography, *The Manner Is Ordinary*.

The next five, who will receive a copy of the same volume, were Carolyn Tarallo and Elizabeth Anne Geruson, both of the College of Mount Saint Vincent, Riverdale, N. Y., Robert J. Wallace and Stanley Nycek (the highest ranking male entrants), both of the University of Detroit, and Margaret A. Britt of Our Lady of the Elms. For the same reason cited above, the first four of this group will also receive a bonus award in the form of a year's subscription to the *Catholic Mind*.

Eight other contestants, who missed only two questions, will also receive a year's subscription to the *Catholic Mind*. They are Joan Sachs and Elizabeth Coyle, both of Loretto Heights College, Denver; Rachel Gagne of Rivier College, Nashua, N. H.; Dorothy Saner of Webster College; James J. Kennedy of Villa Madonna College, Covington, Ky.; Charlotte Schneider and Mary Ellen Miller, both of the College of St. Benedict, St. Joseph, Minn.; and H. Robert Hayes of the University of Detroit.

Sixty-three college seniors from 14 colleges and one university entered the ASSOCIATES' contest this year. Twenty-two contestants from 10 institutions won prizes. Participation remained at about the same level as last year, except that requests for reprints of the test totaled 962 as against 713 last year. Seniors in Catholic women's colleges achieved an even greater triumph than last year. We heartily congratulate the winners and deeply thank teachers and students.

CURRENT COMMENT

Scope of the Catholic press

What is the proper area of the Catholic press? An answer to this question was offered by Robert W. Keyserlingk, publisher of the Canadian Catholic weekly *Ensign*, at the Fourth International Congress of the Catholic Press, held May 3-6 in Paris. Said Mr. Keyserlingk:

Those whom the pagan world would, to use the Holy Father's words, drive into "the sanctuary and sacristy," namely the fervent Christians, must emerge from behind the spiritual barricades of a group press . . . and venture forth into the field of wider opinion forming.

It means, maybe even primarily, informing the Catholic in the light of Catholic doctrine on what the important issues of the day are.

Not all Catholic publications, he added, need cast their nets so wide; but there must be a sufficient number that do. Mr. Keyserlingk's own *Ensign*, as its readers will testify, exemplifies his teaching. Many of our U. S. diocesan weeklies likewise show no fear of the dust of the arena when the principles of a Christian social order are at stake.

Dr. Kinsey meets the critics

Dr. Alfred C. Kinsey, author of *Sexual Behavior in the Human Female*, made an "impassioned" speech of self-defense May 6 in St. Louis at the dinner session of the American Psychiatric Association's annual conference. He had good reason to be disturbed. One of the country's foremost psychiatrists, Dr. Karl A. Menninger, had accused Kinsey of "naïveté in his approach" to the investigation of female sexuality. The Kinsey book, he said, is a "shocking misrepresentation." "One does not take at face value what 5,000 talkative women tell him." Dr. Menninger insisted, too, that Dr. Kinsey had ignored "love" as a vital aspect of human sexual life. The Menninger critique fell right into line with that made last Nov. 2 by Dr. Reinhold Niebuhr in an article on the Kinsey Report which he published in *Christianity and Crisis*. He pointed out that Dr. Kinsey's approach to complex ethical problems in the sexual field provides a striking example of what occurs when the so-called methods of science are introduced into the field of the humanities. The radical freedom of the human person, wrote Dr. Niebuhr, makes the world of man essentially dif-

ferent from the world of nature. Dr. Kinsey might profit, too, from *The Measure of Man*, Joseph Wood Krutch's new book. The social sciences, says Krutch, will never help to solve our problems so long as they continue on the assumption that whatever is true of a rat is also true of a man.

Evacuation of cultural treasures

There is an ominous note to the announcement that since April 21 delegates of 53 nations have been attending a "cultural Red Cross" conference of the UN Educational, Scientific and Cultural Organization at the Hague in order to plan for the preservation of the world's cultural treasures in the event of war or military occupation. Now comes word from Notre Dame University that microfilm copies of the priceless *Vetus Latina*—the Old Latin Bible used by the Church prior to St. Jerome's Latin Vulgate translation of the fourth century—are at Notre Dame, Catholic University and the University of Chicago. The "uncertain political and military situation in Europe" impelled the German Benedictine monks of the Archabbey of Beuron to provide that copies of their precious treasure be stored in the relative safety of U. S. libraries. *Vetus Latina*, translated from the now-lost Greek Bible toward the end of the second century of our era, is not a single ancient book, but a collection of nearly 500,000 quotations from the manuscripts of the most ancient Latin Bible. American scholars will welcome copies of this fabulous possession. The mightiest cultural evacuation of all, however, will take place when the microfilming of the 600,000 manuscripts of the Vatican Library has been completed. These treasures will be stored in the proposed Pope Pius XII Memorial Library of St. Louis University (AM. 11/14/53, p. 165). The Western world is beginning to relive its experiences of 1,500 years ago, when the Hun and the Vandal were on the march in Europe.

Unesco, "world government" and USSR

The reasoning behind the propaganda which identifies "world government" with world communism, as in the recurring anti-Unesco row in Los Angeles, eludes us. What evidence is there 1) that Unesco advocates "world government" and 2) that, even if

it did, this would make it "subversive"? The Soviet Union long shunned Unesco. More important, Soviet policy has exploited the false doctrine of *absolute* national sovereignty against a stronger United Nations, against a Balkan Federation, against the Marshall plan, against Nato, against the European Defense Community and against UN and U. S. intervention in Asia. The shoe is on the other foot: Americans who show alarm at the slightest diminution of absolute national sovereignty (as did the supporters of the Bricker Amendment) are actually much closer to the Soviet line than advocates of what some consider to be utopian proposals for world government. They are also more obviously in conflict with traditional Christian and recent papal teachings. True, the USSR and Red China are pursuing a policy of world domination. This strategy has no more identity with schemes for world government than has any other form of military imperialism recorded in the pages of history. So this part of the anti-Unesco propaganda should be discarded forthwith as too foolish for serious discussion.

Getting educated after college

Seventeen years ago, in 1937, St. John's College, Annapolis, switched from a free-elective curriculum to a non-elective program of liberal-arts studies required of all students. The heart of the program was the study of about 100 "great books," ranging from Homer and Aristotle to Freud and Dewey. Now, after a two-year study of the reactions and impressions of some 500 alumni, the college reports that "the evidence and opinions of the alumni furnish ample reasons for the college to decide that on the whole the program has been effective." Why has it been effective? Just because graduates "had no difficulty in getting into a graduate school or entering other phases of professional or business work"? No, but because, in addition, students left college with a determination to continue the work of getting educated:

When they graduated they were not, of course, finished scholars or philosophers. But they do try to conduct their affairs reasonably, and they continue, with a modesty that increases with age, the slow process of becoming educated men.

It is no mean achievement, as Catholic educators, too, will recognize, to convince the student that his intellectual life must not come to an end the day he gets his diploma.

Soil fertility bank

The March issue of the popular farm magazine, *Country Gentleman*, rescues from oblivion an important plank in the basic Agricultural Adjustment Act of 1938. (The 1948 and 1949 acts and current plans are merely offshoots of the 1938 act.) This plank was its policy of putting conservation of resources and prevention of the wasteful use of soil fertility ahead of price-supporting loans. Aid to farmers was to be conditioned on their willingness to use part of their land for soil conservation or restoration, and to make

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necessary shifts in the use they put their land to. This prior part of the basic farm law got shoved aside in favor of the politically more appealing price-support provisions. The result has been doubly disastrous. In certain prairie lands at the mercy of fierce winds, millions of acres turned to wheat and corn have been deprived of the grass tops that protected their precious top soil. Other acreage in other ways was needlessly mined of its fertility. The other, and consequent, result was that the harvested crops proved a glut on the market and had to be piled up in Government grain elevators. The *Country Gentleman* now asks us to come to our senses and store some of this surplus fertility in the soil itself. To achieve this, eligibility for support payments should be made conditional on the farmer's agreeing to set aside some acreage for soil-conservation. Arguments against this program on the score that all possible acreage should be farmed to feed a hungry world or to force down domestic prices of our farm products ignore one factor. Our 1975 population of 190 million is going to need more acres than will be available. We dare not let another acre go into a dust bowl like that created in the Southwest this spring as a result of short-sighted soil depletion.

Taft-Hartley remains unchanged

White House political strategists are reportedly perturbed by the Senate vote on May 7 dooming the Eisenhower reform of Taft-Hartley. They recall his words to the 1952 AFL convention in New York: "I know the law might be used to break unions. That must be changed. America wants no law licensing union-busting. Neither do I." The strategists now wonder whether the President's failure to deliver on his pledge will hurt the GOP in the fall elections. Nobody knows for sure. In the 1952 campaign, the Taft-Hartley issue was submerged by other issues closer to the hearts and minds of the voters. It may be similarly obscured this fall. If it is not, the reaction of union-minded voters will largely depend on how they apportion the blame for the collapse of the President's program. Will they hold the President at fault for suggesting an amendment which, though removing union-busting provisions, added other features which unions regard as hostile—the strike poll, increased jurisdiction for the States, greater freedom for employers to oppose unionization? Or will they hold the politicians to account? Certainly the President did try to tread a delicate middle way between conflicting labor-management claims. Just as certainly, he failed. The National Association of Manufacturers opposed the Administration bill as trenchantly as did the AFL and CIO, but for completely different reasons. This explains why Southern Democrats were able to join their liberal colleagues from the North in voting solidly against the bill. The lesson is clear: until labor and management reach some kind of agreement themselves, every effort to write a satisfactory law will founder in a whirlpool of politics.

Last chance for dockworkers

If N. Y. dockworkers do not choose the AFL over the discredited International Longshoremen's Association in the May 26 representation election, the public can justifiably conclude that the majority of them prefer intimidation, extortion and racketeering to honest unionism and decent conditions of work. Never before have governmental agencies gone to such lengths to guarantee workers a completely free and secret ballot. In last December's invalidated election, many longshoremen who resent and despise ILA leadership nevertheless voted for their corrupt union because they feared for their jobs. They were motivated, not only by the old waterfront tradition that to keep your job you have to be on the winning side, but by a suspicion that if the AFL won, it would solve an unemployment problem in its seafaring union by giving sailors a berth on the docks. The AFL has assured the dockworkers that the piers belong to them, and that the sailors will stick to their ships. As for the understandable desire to play ball with the winner, the odds which heavily favored the ILA in December are at least even today and may even have swung to the AFL. Despite the support of some employers, who were roundly berated recently by a high official of the Waterfront Commission, the ILA has been steadily losing ground. The impending decision of its tugboat local to withdraw and switch to John L. Lewis' District 50 is only the latest in a series of weakening blows. As Rev. John M. Corridan, S.J., "Waterfront Priest," told the editors of *Jubilee* (May, 1954), the ILA "can be taken." So if the men vote wrong this time, they have no excuse.

Threat to small business

Few people will dispute the proposition that the more small and independent businesses we develop the better it is for the country. For this reason, concern mounts every time we learn of another area in which small business is losing out either because of the competition of big business or because of a merger. One form of merger much in the news of late is the vertical integration of the manufacturing and the retailing processes. Latest industry to witness this development is the shoe business, where the big makers have been moving to buy up or control as many retail outlets as possible. The swift pace of this welding of maker and retail outlet has begun to frighten the small manufacturer as well as the independent retailer. The small manufacturer hasn't the resources to meet the competition of the big makers when the latter buy up outlets to push their own lines. The independent retailer finds himself unable to stand up against the preferential treatment which the manufacturer can give his own outlets. Behind this merging is not so much the thirst of the bigs to grow bigger as the simple fact of fierce competition in the face of uncertain markets. Admitting this, we still cannot go along with a solution which is unwarranted on economic grounds and ends up by concentrating more economic power while it

destroys a little more of independent business. What the business needs is self-regulation through an industry council.

Raise unemployment benefits

One main reason why the forecasters of economic weather have been dead sure that the economy would not nose-dive into a bust is that we have too many "built-in-stabilizers." A good example of how these operate can be found in unemployment insurance, along with other social-security and veterans' benefits. Wages and salaries in March slipped \$1.1 billion under the rate for February. But benefit payments at the same time rose by \$7 billion a year. A year-to-year comparison makes the offset to loss of income stand out even more clearly. Wages and salaries in March were being received at a yearly rate of \$189.1 billion. This is a drop of \$3.3 billion from the March, 1953 rate of \$192.4. But a \$2-billion offset is provided by the increase in benefit rates from \$13.7 to \$15.7 billion. The importance of unemployment compensation in helping the unemployed to meet non-deferrable expenses and in bolstering aggregate purchasing power is warmly attested by the businessmen's Committee for Economic Development. In their recent report *Defense against Recession*, they ask that the system "be strengthened . . . in benefit rates, duration of benefits and coverage . . ." Along with President Eisenhower (who wants benefits upped to 50-per-cent of wages), they maintain that "increasing the maximum benefit would increase the effectiveness of the system as a stabilizer of income."

U. S. envoy to remain in Tel Aviv

The internationalization of Jerusalem is still the official United Nations goal. Despite the defiance of this policy by both Israel and Jordan, the General Assembly resolution of seven years ago remains in force. Up to the present the United States has acknowledged this by refusing to move the seat of the U. S. Embassy from Tel Aviv to the new capital set up by the Israeli in the area that was supposed to be internationalized. Most other governments have followed the example of this country. Of course the pressure from Israel is strong. Nothing could better bury the UN internationalization policy than to have the UN members tacitly violate it themselves by moving to Jerusalem. Last week NC correspondents were informed by the State Department that this Government adheres to its existing attitude. The new U. S. Ambassador to Israel, Edward B. Lawson, will function in Tel Aviv. His position there, even if awkward and inconvenient, will at least be an honorable one.

Our armed forces judge their men

Two Americans were captured by the Reds in Korea. In enemy hands both conducted themselves in a manner that shocked their countrymen. On their return to the United States, each was made to render an account of his deeds. But the decisions were disparate.

Col. Frank H. Schwable, Marine flier who had made a propaganda statement accusing his own country of waging bacteriological warfare, was allowed to return to his duties, though not to posts requiring exceptional leadership. Cpl. Edward S. Dickenson, youthful soldier from Cracker's Neck, Va., who broke away at the last minute from the few Americans refusing repatriation, on May 4 got a dishonorable discharge and ten years at hard labor. The factor of consent made the main difference. "Schwable was unwilling and Dickenson was willing," declared Col. Robert C. Bard, chief trial counsel in the Dickenson case. The Air Force followed a different course. It exculpated 69 former POW's, while it asked 14 others to show cause why they should not be (honorably) discharged on the grounds of having lost their usefulness. The discrepancy in the courses followed by the three services suggests that equity may not have been achieved all around. The motivations of free men are complicated because they are free. The conscientious judge may wonder if he has rightly assessed the accused's guilt or innocence. The armed services have at least demonstrated their desire to regard the GI as a human person, entitled to human charity and compassion as much as to justice.

Portugal and African equality

Students of the race-segregation issue now before the U. S. Supreme Court can hardly fail to notice the emphatic rejection of the color bar by the leaders of Catholic Portugal's colonies in Africa—Angola, on the west coast, and Mozambique, on the east. As against the racism of South Africa's Premier Daniel Malan, which aims at keeping the Negro as the perpetual servant of the whites, Portuguese official colonial policy seeks the direct opposite. The Negroes are to be raised to a standard where eventually, once they are officially "certified," they become full Portuguese citizens, equal to all other Portuguese citizens. Some 4,000 Negroes at present enjoy this certification. Recent public utterances by Portuguese colonial leaders have insisted upon their complete opposition to any idea of inherent racial superiority, as well as upon the essentially Christian and Catholic character of such opposition. This is to be exemplified particularly in the colonies' new Limpopo Valley land policy, which seems to be a "second thought" as the result of the disastrous racial situation created by the so-called "white reserves" in South Africa, in Britain's Kenya and Rhodesia. Mozambique's Governor General Gabriel Teixeira, in an interview with Albion Ross of the *New York Times*, reported May 11, stated frankly, "We do not believe in superior and inferior races . . . The problem is to keep the balance between the moral advance and the material advance." And Bishop Soares de Resende of Beira demands native property developments "free from all racial separation." A similar stand is reported of Cardinal de Gouveia, Archbishop of Mozambique. While Portuguese colonial methods may be slow and unspectacular, they may yet mark the surest road to African peace.

WASHINGTON FRONT

A fundamental change in Washington's political alignments has been brewing for some time and came to light about two weeks ago. For the first fifteen months of President Eisenhower's Administration it had become a commonplace that however the Democrats might differ on this or that item of his domestic policy, they could always be counted upon to back his foreign policy. Then suddenly, it seemed to many, this whole situation was changed. There was a spate of Democratic attacks on the foreign policy itself of the Administration.

The signal for these attacks was given at the Democratic rally here in April by Senate Democratic leader, Lyndon B. Johnson, who himself had been the architect of the cooperative policy. He was followed soon in this by Senators Smathers and Kefauver, and then by ex-President Truman in his Press Club speech on May 9 in Washington. Other and lesser fry have chimed in on the chorus.

Is it possible to pinpoint the time when this about-face happened? I think it is: shortly after Secretary Dulles' return from the Berlin four-Power conference. The first opposition to Mr. Dulles' plans came from the Republicans themselves, and was aggravated by the Secretary's famous "massive retaliation" and "united action" speeches. The leader of the revolt was the Majority Leader himself, Senator Knowland. The Democrats were at first slow to catch on, but after Mr. Dulles' quick return from the Geneva Conference, they joined the fray.

Curiously enough, the Democrats' two complaints over the Southeast Asia policy were the identical ones which the Republicans had leveled against them over Korea: lack of bipartisan consultation and the danger of a new world war. They even repeated Senator Vandenberg's famous sentence: "They won't let us in on the take-off; they only call us in on the crash landings." Another strange history-repeater was that the storm whirled around Secretary Dulles' head just as it had around Acheson's.

Mr. Dulles' predicament is, however, his own. He has frequently got into hot water over his public statements, due to bad public-relations advice, but he has had notable success around the conference table a score of times. Now, however, he is accused of failing even here by unwittingly playing into the hands of the Communist bloc and alienating our allies. His is no enviable job.

There are two things to be said, however: the Communists, as so often in the past, by stupid and arrogant tactics, may again solidify Western opposition. Also, Mr. Dulles is a patient man: he has not revealed his full hand and he may be sitting back with a few trumps.

WILFRID PARSONS

UNDERSCORINGS

The *Official Catholic Directory* for 1954 was published May 13 by P. J. Kenedy and Sons, New York (U. S. Edition, 1,120 p. Paper, \$9 postpaid; U. S. and Foreign Edition, 1,292 p. Paper, \$10; Cloth, \$12). It gives the number of Catholics in the United States, Alaska and Hawaii as 31,648,424, an increase of 1,223,409 over 1953. The U. S. hierarchy comprises 4 Cardinals, 30 archbishops and 165 bishops. There are 45,451 priests (28,611 diocesan, 16,840 religious), 154,055 sisters and 8,691 brothers. Archdioceses or dioceses with Catholic populations in excess of a million are: Chicago, 1,815,976; Brooklyn, 1,443,848; Boston, 1,426,319; New York, 1,361,170; Philadelphia, 1,250,469; Newark, 1,123,607; Detroit, 1,075,000.

► There are 250 U. S. Catholic colleges and universities; 2,366 high schools (1,536 diocesan or parochial, 830 private); 9,034 elementary schools (8,493 parochial, 541 private). In these institutions a total of 3,897,480 students are enrolled. General hospitals under Catholic auspices number 790; special hospitals, 132; orphanages and infant asylums, 332; other protective institutions, 177.

► With the close of the academic year, St. Peter's College, Jersey City, N. J., will wind up the celebration of the diamond jubilee of its foundation in 1878. In 1866 Rev. John Corrigan, pastor of St. Peter's Church, Grand St., Jersey City, offered to turn over to the Society of Jesus the whole church property if the Jesuits would found a college on the site. The offer was accepted, and the college opened Sept. 2, 1878 with 30 students and a faculty of 7. Today, at the new St. Peter's on Hudson Blvd., a faculty of 105 serve a student body of 1,657.

► Fr. Benjamin L. Masse, S.J., AMERICA's industrial-relations editor, delivered a lecture May 11 at the University of Notre Dame under the auspices of its Department of Economics. Said Fr. Masse:

Anyone who has had anything to do with labor-management relations in this country knows that there is on both sides high intelligence and a vast reservoir of good will. The time has come to forget the past and put that intelligence and good will to work. What is at stake today is not just improved industrial relations, but the outcome of a key battle in the cold war.

► The second International Congress of Catholic Technologists and Graduate Engineers will be held July 22-25 at Delft, the Netherlands. Secretary is Miss Marie Morath, 31 Portman Sq., London W. 1., England.

► At Scranton, Pa., May 12 died Most Rev. William J. Hafey, 66, Bishop of Scranton. Ordained in 1914, he became the first Bishop of Raleigh, N. C., in 1925. In 1937 he was appointed Coadjutor and Apostolic Administrator of Scranton, and succeeded to the see in 1938. R. I. P. C. K.

Reappraising U.S. policies

The mounting menace of a Communist conquest of all of Southeast Asia has plunged the United States—not only the Administration, but the Congress and the people—into a reappraisal of its policies. That reappraisal is at once more extensive and more “agonizing” than the one Mr. Dulles threatened the French with last year if they did not ratify EDC.

Under anxious scrutiny are those neatly packaged policies with the catchy slogans so attractive for a time: “instant retaliation”; “more bang for a buck”; “united action for collective security.” An added starter is “bipartisan foreign policy.”

Complicating this painful process of reappraisal is the fact that it must be undertaken in an election year, and in an atmosphere charged with the tensions of the hydrogen-armament race and the bitterness of the Army-McCarthy imbroglio.

The Italians have a slogan which helps them in such predicaments. In crises great and small you will hear them say: *Ci vuole pazienza*—“it takes patience.” A Rome newspaper introduced a variation of that admonition in announcing in 1941 that Russia had declared war on Italy’s ally, Germany. A screaming headline read: NERVI A POSTO—“Steady now, relax.” A small subhead gave the bad news.

We are all going to need patience and steadiness during this period of reappraisal. And not only patience and steady nerves, but understanding and no small measure of magnanimity. Reports from the capital make it clear that the Administration is restudying its foreign and military policies in an effort to remedy the weaknesses the Indo-China crisis exposed. Human nature being what it is, the Administration should not be expected, least of all in an election year, to admit at once that any of its basic assumptions were erroneous. For a time it may even deny, as Mr. Dulles did at his May 11 press conference that there is any need to reconsider its basic foreign policy, notably its announced reliance on a “capacity for instant retaliations” as a deterrent to aggression anywhere.

The Administration may also deny for a time that it has emphasized the value of air-atomic strategic striking power to the extent of minimizing more conventional methods of making war. As Mr. Dulles did May 11, it may even contest ex-President Truman’s charge that the Republicans have made bipartisanship in foreign policy almost impossible. But the repudiation by both Majority Leader Knowland and President Eisenhower of the McCarthy charge of twenty years of Democratic treason presents a good example of what the Administration may be expected to do in the way of readjusting its policies—if one only has patience.

With Senator Knowland we believe in the “patriotism and devotion to public service” of both parties. So we are confident that the Administration, in a crisis which, as the Senator said, “may involve the very life of the republic,” will make the changes

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which the painful experiences of the past have disclosed to be necessary. That will require a lot of distasteful slogan-swallowing. It will require in an election year almost heroic political courage to put the nation’s welfare before party fortunes. Is it naive to suggest that “bipartisanship” should be extended to include the effort to make that menu as palatable as possible? All of us are involved in what Senator Vandenberg called a “crash-landing.” Let’s labor together to keep the plane from exploding. This is no time to go prospecting in the wreckage for partisan political advantage. Specifically, this is no time to call either party “a war party.”

“Peaceful overthrow” of the U.S. Presidency

The turn taken in the McCarthy-Stevens hearings beginning May 4 dramatized across the nation the grave constitutional issue posed by Senator McCarthy’s “methods.” This came when the Senator wanted to introduce as evidence what purported to be a “carbon copy” of a “letter,” dated Jan. 26, 1951, from FBI Director J. Edgar Hoover to General Bolling of Army Intelligence. This “letter,” two and a quarter pages long, (which Mr. Hoover said, through subcommittee assistant counsel, he never wrote) was declared by Mr. Hoover to contain seven paragraphs identical with paragraphs in a fifteen-page memorandum he had sent to General Bolling (and to Maj. Gen. Joseph F. Carroll of Air Force Intelligence) on the same day.

The memorandum was clearly marked as classified information. Now Senator McCarthy has made a career of trying to discover and ferret out “subversives” in the Federal Government, i.e., people who might be in a position to transmit classified information to unauthorized individuals. His Democratic colleagues therefore inquired how he, who was never authorized, came into possession of classified data.

Mr. McCarthy’s reply should be of more than passing interest to all Americans who find in the “rule of law,” as opposed to the arbitrary “rule of men,” the hallmark of free government. The Senator said he had received the “letter” from a young Army Intelligence officer, whom he repeatedly refused to identify. The mere fact that his informant had violated his oath of office, had violated Army Regulation 380-10, had violated an Executive Order of March 15, 1948 and had possibly even violated the Internal Security Act of 1950 meant nothing to the Senator. Worse still, pro

tem. chairman Mundt, on advice from subcommittee counsel Ray Jenkins, ruled that Senator McCarthy, like all "law-enforcing officers," had no duty to reveal the source of his information. Why they regarded the subcommittee as a "law-enforcing" agency they failed to reveal—perhaps because it is a law-making, not law-enforcing, body.

Establishing the U. S. President as "the man of the people" instead of "the minion of the Senate," as James Wilson observed in the Constitutional Convention, was, "in truth, the most difficult [subject] of all on which we have had to decide." During nearly the entire convention the framers tentatively agreed on having the President elected by the Senate—until they finally decided that only some kind of election by the people would give him the independence of Congress his functions required.

The American Presidency was set up on the principle of separation of powers. He alone (apart from the Vice President) is nationally chosen. He has directly from the Constitution the powers the American people have delegated to the nation's Chief Executive. Whether or not the President is properly discharging the duties assigned him by the people through that charter and through national election is for the people as a whole to decide—not the junior Senator from Wisconsin, on whom the American people never have had a chance to vote.

In *The Idea of a University* Cardinal Newman warned against "a man of one idea . . . of the view, partly true, but subordinate, partly false, which is all that can proceed out of anything so partial." Mr. McCarthy seems to think that all the operations of government boil down to one: eliminating people he judges subversive. The President, the Army, the State and Justice Departments all have a lot of other things to do.

The folly of the McCarthy formula is shown in Indo-China, where the fate of the free world is slowly, relentlessly being shaped, with conspicuously no help from Mr. McCarthy. If he insists on his piecemeal and "peaceful" overthrow of the Presidency, he may do great harm to U. S. policy by his so far very successful diversionary tactics.

French bishops on social problem

The controversy about the priest-workers in France put the leaders of the Church in that country in a somewhat difficult position. The press, at home and abroad, made it appear as though the Church were no longer interested in trying to bridge the gap between the believers and the unbelieving masses. The French hierarchy, too, were in danger of receiving compliments from the stubbornly reactionary elements, who were ready to say: now, at last, the Church will leave the social problem alone.

The cause of the prudent and knowledgeable ma-

jority of the priest-workers was badly compromised by a minority among them who joined in public demonstrations with the so-called "Christian Progressives"—Catholic Communist fellow-travelers. Anxious to labor in silence, the serious-minded priest-workers were not helped by some literary melodrama.

The fog left by such controversies is seldom wholly dispelled. Nevertheless, the May 4 statement by the French hierarchy following their annual meeting makes plain that the Church in that country does not intend to drop the social problem or to cease seeking for a workable solution. The statement explains with great precision the bishops' objections to the stand taken by the so-called Progressives, who reject a part of communism's philosophy but accept its social and political aspects.

The Church, said the bishops, denounces communism not only for its atheistic materialism, but also for its tactics, its propaganda, and the persecutions of religion which it has initiated wherever it has come to power. They expressly warned Catholics not to think they can separate communism from its atheistic basis, and pointed out that the triumph of communism would lead to the certain annihilation of the Catholic religion to which they claim they belong. The Progressives either deny the reality of Communist persecution or they explain it away with the same political arguments as those used by Communist propaganda.

The French bishops also made clear that the Church has always refused to associate itself with a merely political anti-communism that denies the existence of social injustice, which, they said, is the true cause of communism. They strongly asserted, therefore, their responsibility "towards the masses of the workers who ignore the Divine Saviour's message of redemption," and they flatly demanded reforms of the grave abuses found in modern capitalism. They characterized these as "the unlimited power which this system gives to money; the unequal distribution of wealth it entails; and the oppression of people by economic means," all of which are "gravely contrary to the laws of God."

In the sphere of practical action, the bishops lay stress upon factors essential for reaching the unbelieving masses. One of these is the presence of an informed Christian laity in the midst of the unbelieving element. Again, they emphasize the all-important effect of concrete Catholic living. It is not enough, the prelates said, that the gospel should be preached to all and that the Church place the means of salvation at the disposal of those separated from her. It is also essential that those to whom this message is announced should find around them in parishes the "visible signs of charity" in the existence of "true Christian communities."

The sum is that there are no short-cuts, whether by merely political anti-communism, or by naive imitation of Communist tactics, or by pious laissez faire. The only road is that of hard work and boundless charity on the part of all. This applies here quite as well as abroad.

Seaway at last

Some day an enterprising student is going to examine the St. Lawrence Seaway as a classic example of the shifting play of economic and sectional interests on legislation.

Here is a project that was a "natural"—in the sense that nature plainly invited men to the challenging enterprise of bringing large ocean-going vessels to the rich heart of the American continent. Between the Great Lakes and the Gulf of St. Lawrence runs a majestic river—1,900 miles in length—which needed only to be deepened in a few places to link Buffalo, Cleveland, Toronto and Toledo to the ports of the world. Every American President since Warren Harding recommended that the project be undertaken. But until May 5, 1954, when the House passed a Senate-approved bill, the Congress, reflecting the pressures of economic groups and regional interests, rebuffed the national-minded White House.

President Eisenhower has succeeded where his predecessors failed, largely because the enlightened interests of certain economic groups underwent a drastic change in the intervening years. The opposition of electric-power groups dissolved when the hydro-electric development of the St. Lawrence was separated from the seaway project. The resistance of the steel industry collapsed when the dwindling iron-ore reserves of Minnesota's fabulous Mesabi range led to heavy U. S. investments in Labrador ore fields. That left the railroads, independent coal mines and Atlantic port cities isolated. One of the key men in the back-stage fight to win a favorable vote in the House was the Secretary of the Treasury, George Humphrey. Before joining the Eisenhower Cabinet, Mr. Humphrey was head of the Hanna Company, which has pioneered in developing the Labrador deposits.

The bill approved by Congress will bring big ocean-going ships only as far as Toledo, not all the way to Duluth, as former President Herbert Hoover recommended. This will be sufficient to service the bustling steel centers of Buffalo, Cleveland and Youngstown. It seems only a question of time until such cities as Chicago, Detroit, Milwaukee, Duluth, Green Bay and other Lake Superior and Lake Michigan ports will demand, and receive, the same opportunities to engage in world commerce as their sister ports.

For the sake of completeness, it should be noted that other than economic considerations influenced the favorable congressional vote. There was authoritative testimony stressing the benefits of the St. Lawrence Seaway to national defense. There was the embarrassing knowledge that, unless Congress approved the project, Canada was determined to undertake it alone. Finally, a new self-liquidating method of financing the U. S. share of the development melted the intransigent opposition of the so-called economy bloc. The happy concurrence of all these reasons gave President Eisenhower what some commentators are calling his biggest legislative triumph to date.

Self-surrender in the Mass

No moments in the life of a Catholic are more precious than those spent worshipping God at the Sacrifice of the Mass. This half-hour gives all other hours their meaning. We may pray fervently on dozens of other occasions. But the Mass is our supreme act of religion. Routine or repetition cannot dull the sharp edge of its reality nor dispel the grandeur of its mystery.

The Mass is the time when the Catholic makes his self-surrender to God in union with Christ. This self-surrender has been profoundly analyzed by Rev. Marcel van Caster, S.J., in the January-March issue of *Lumen Vitae*, publication of the International Center for Studies in Religious Education (27, rue de Spa, Brussels). He defines self-surrender as an act of love which tends to and achieves such a union between persons as will submerge individuality but preserve personality.

Surrender, on its negative side, implies renunciation. He who will give himself to God must give up whatever alienates him from God, whatever he wants for himself alone. But the positive overshadows the negative aspect of sacrifice. For our gift entails an immediate return, an instant reciprocity. He who gives himself to God discovers that he is not only possessed by God, but that he now possesses God more completely than before. Thus, pain and joy are mingled in the Mass, which is a memorial of the Lord's Resurrection as well as of His Death.

Surrender to God in the Mass is best understood as personal commitment. When I commit my person to God, my mind, will and liberty are given and received. St. Ignatius' prayer, "Take and Receive," is a succinct theological summary of what occurs. For God receives my gift—and there is a mystery in this divine acceptance. To receive someone is in a certain measure to give oneself to him. Thus, God's acceptance of our self-surrender at Mass means that He gives us His own divine life in return.

Total surrender to God cannot be the act of a solitary man. In the full sense of the word, personal self-surrender means that a person commits himself along with the community of which he is a member, since personality is completed by community. Christ's mystical body is never more real than at the Mass.

In this exalted moment of self-surrender and self-fulfilment the person himself and each of his actions are raised to the summit of their value. This side of heaven, it is for the time of Mass that we Christians are destined. No act of ours completely achieves its end and purpose until it has been consciously and explicitly given over to God in the Mass. Only there can it be wholly united in the most intimate way with the oblation Christ makes of Himself and of all His members to His Father.

Formalism, listlessness or distraction become impossible when one shares in the Mass through this ardent interior activity and this respectful and luminous faith. Holy Mass then becomes the climax of our lives.

McCarthy-Army probe: first fortnight

Christopher Emmet

WHEN ASKED at the outset of the McCarthy-Stevens hearings how long they would last, the counsel for the subcommittee, Ray Jenkins, replied, "About ten days." The ten days elapsed with Secretary Stevens still on the stand, and the Republican leaders, including members of the committee, have been engaged in an "agonizing reappraisal" of the whole idea of such an investigation. The key question asked on all sides is whether the proceedings are really worth-while, in view of the time spent on picayune details, the diversion of public interest from Indo-China and the bad impression, at home and abroad, made by undignified wrangling. Certainly it is unfortunate that the timing of the hearings has coincided with the Indo-China crisis and the Geneva Conference. But that was unavoidable. In any case, the charges by both sides in the McCarthy-Stevens controversy are too grave and the persons involved too important to suppress the investigation.

On January 28 Senator Jackson quoted the deadly charges by Senator McCarthy against the Department of the Army, which is a conclusive answer to the Senator's sneers about "this pink-minnow burlesque." Also, the long series of disputes about McCarthy's veracity and the value of his subcommittee's work can be clarified only by this kind of hearing, especially since he called off a legal showdown in court in his libel suit against former Senator Benton. The four Republican Senators on the subcommittee are among McCarthy's closest associates in the Senate, so he cannot complain that the hearing is before unfriendly judges. Nevertheless it still remains for Senator McCarthy's critics to succeed in cornering him before any tribunal.

Senator McCarthy's charges amounted to this:

- a) that Secretary Stevens and his assistant John Adams tried to "blackmail" the committee to end its investigation of the Army, first by denying G. David Schine, former assistant to the committee, a direct commission, then drafting him and then holding him as a "hostage";
- b) that the Army tried to persuade and pressure the investigating committee, through its power over Schine, to divert its investigation to the Navy and Air Force instead of the Army;
- c) that Mr. Adams offered to supply the committee with "dirt" against the Navy and Air Force by revealing a "nest of homosexuals" at an Air Force base.

The McCarthy-Stevens hearings have fanned out in so many directions as to make it almost impossible to keep track of all the issues. Christopher Emmet, who reviewed McCarthy and His Enemies for us last week, here makes an analysis of the pattern set in the first twelve days. Mr. Emmet, New York radio commentator and writer, helped organize the anti-Communist group which in August, 1948 aided Mrs. Kasenkina to escape from Soviet custody.

The Army for its part had charged, in effect:

- a) that the subcommittee tried to gain preferential treatment for Private Schine by improper means;
- b) that Roy Cohn, committee counsel, threatened to "wreck" the Army and asserted that Secretary Stevens was "through" unless Schine got the assignments to which Cohn believed he was entitled;
- c) that the publicity methods of Senator McCarthy were indeed "wrecking" Army morale, including especially that of scientists and technicians doing vital work at Fort Monmouth.

Despite the gravity of these charges, people who are disappointed in the hearings still ask, in retrospect, when and why did this unedifying showdown become unavoidable?

The answer is that the last hope of any compromise was ended by Senator McCarthy's refusal to admit that any assurances had been given Secretary Stevens at the famous luncheon on Capitol Hill on February 24, after which the "Memorandum of Understanding" was made public. The published agreement was universally interpreted as the Army's "unconditional surrender." After that, in view of the indignation in the press and within the Army itself, Stevens had no choice but to break with McCarthy or resign as Secretary of the Army.

Stevens had yielded to McCarthy on various issues at the lunch in question. All he asked was that McCarthy confirm the promises against future abuse of witnesses, such as that of General Zwicker, which Senators Dirksen and Mundt had given him personally. Instead McCarthy insisted on total victory. It was the Administration's desire for party harmony, at almost any cost, which had dictated Stevens' policy of meeting the Senator more than halfway, right down to this lunch. There the Army Secretary came to the end of the line.

The second question repeatedly raised at this point is, why have the hearings been so interminably prolonged?

Aside from the necessary legal delays, the snail-like progress is mainly due to Senator McCarthy's constant interruptions and repetitions, as well as his demand for all remotely relevant, and sometimes irrelevant, Pentagon data. These demands also involve wrangles over the order of admission of such data as evidence.

Cohn's introduction of a photograph which had been tampered with required an entirely new line of investi-

gation which lasted for days. In the end McCarthy's aid, Juliana, admitted ordering the deletion of Colonel Bradley from the picture of Secretary Stevens and Private Schine. If Senator McCarthy were really interested in expediting the hearings, would it not seem reasonable to assume that during four days of questions by the subcommittee to find out who "doctored" the photograph and why, McCarthy might have offered the information that one of his men, Juliana, was responsible?

In contrast, Joseph Welch, counsel for the Army, as a rule is sparing with his interventions. The other Senators have repeatedly renounced their privilege to ask questions in order to save time. So the round-robin keeps coming back to McCarthy and Cohn, who prolong it.

On the record of the first twelve days it seems fair to conclude that Senator McCarthy's strategy is as follows:

To prolong the hearings by almost endless cross-examination of the Army witnesses and by raising often unjustified points of order, so that the public will become a) bored, b) confused, and hence c) McCarthy's own cross-examination on the merits of the case will be postponed until public interest has lapsed. (Senator McCarthy did take the stand briefly on May 5 in connection with the FBI document, but risked nothing in that brief examination on a technical point.) In the meantime his supporters are encouraged to agitate for the end of the hearings, on the ground that they are advertising a split in the Republican party and helping the Democrats. Paradoxically, by prolonging the hearings McCarthy may succeed in getting them stopped.

It is notable that the main pressure to curtail or end the hearings has come from newspapers, commentators and politicians who are sympathetic to Senator McCarthy, including the Hearst papers, George Sokolsky, Fulton Lewis Jr., Governor Gregg of New Hampshire and Senator Dirksen. Undoubtedly some pressure has also come, off-the-record, from other Republican leaders, on the ground that the hearings may injure the Republican party's prospects in the congressional elections. But that is a partisan view, not a valid public-policy justification for ending them.

The suggestion that the public hearings be confined to Secretary Stevens and Senator McCarthy would be unfair both to the other parties in interest and to the American people, because it is impossible for anyone to arrive at a fair judgment without hearing the testimony of John Adams and Roy Cohn, since most of the charges hinge on conversations between them.

What does the twelve days of testimony to date add up to?

It confirms the desire on Mr. Stevens' part to go to almost pathetic lengths to cooperate with and pro-

pitiate Senator McCarthy. The unfortunate timing of Schine's drafting by the Army and his failure to meet the requirements of a direct commission were not Mr. Stevens' fault, for the draft boards are wholly independent of the Secretary of the Army. The possible handicap to the subcommittee in losing Schine justified Stevens in going out of his way to be lenient to Schine and in making him available to the subcommittee, at least in the early stage of his Army career. It also justified any reasonable friendly gesture to McCarthy in order to combat any suspicion that Schine had been drafted a) to punish him, b) to hamper the subcommittee or c) to hold him as a bargaining counter, or "hostage," in dealing with the subcommittee.

These reasons explain Mr. Stevens' generosity in placing his New York lunch club at Senator McCarthy's service. It also explains his courtesy in telling his assistant, John Adams, to notify McCarthy that Stevens was considering relieving General Lawton because of the general's too precipitate action in suspending some of the scientists at Fort Monmouth. Senator McCarthy implied in his cross-examination that the plan to remove General Lawton was an act of reprisal because the general had collaborated with

McCarthy. But the general was *not* removed, and the fact that Stevens consulted the Senator about it in advance was a further act of appeasement toward the subcommittee. McCarthy's real complaint must be that Stevens dared even to consider the general's removal. This new evidence of the Army's futile efforts to appease the Senator inspired the comment, "They must have thought McCarthy was another agrarian reformer."

WHAT THE EVIDENCE SHOWS

To sum up, all the evidence in the first twelve days indicates that Stevens' fault is the *opposite* of what Senator McCarthy charged. Schine was "coddled" by the Army rather than held as a "hostage" or subjected to "reprisals." Instead of balking the subcommittee's investigation, Stevens actually cooperated to the point of weakness. Thus, while Secretary Stevens' testimony may justify criticism of this weakness and raise doubts as to whether he measures up to his great position, far from tending to confirm Senator McCarthy's original charges it definitely tends to refute them.

Moreover, the very weakness of Stevens' testimony as regards the threats he says McCarthy, Cohn, and Carr actually made to him *personally* is an indication of the Secretary's honesty, for he could have exaggerated or invented if he were dishonest. Furthermore, he frankly admitted from the start that most of the implied threats or improper pressures by Cohn or McCarthy were made through Adams, which enhances



the necessity of having Adams called as a witness if there is to be any investigation worthy of the name.

One charge of improper pressure which Stevens testified to himself is corroborated by an Army monitor. And regardless of the propriety of such procedure, it presents the most reliable possible evidence as to the facts of what was said. In any case, the procedure was not inaugurated by Mr. Stevens but had been department practice for many years.

Secretary Stevens testified that there were 65 completed telephone calls to the Department of the Army from Senator McCarthy or his staff about Private Schine, aside from 19 personal conversations. Surely the telephone calls alone add up to improper pressure. The Army offered to submit the records of all phone calls and memoranda remotely relevant to the controversy, if Senator McCarthy would do likewise.

As might have been predicted on their past records, the McCarthy-Cohn combination proved a formidable one, the Senator's performance being extremely impressive. Both have had wide legal experience while Stevens has had none. Moreover, subversives are only a part of his business while it is the whole of theirs. Unwisely, Mr. Stevens vainly strove to evade questions which were not really damaging to his case, such as his final admission that he wanted the *public* hearings at Fort Monmouth either ended or drastically changed because the publicity was unfair and damaging to the Army. There was no harm in his wanting this, for it is up to McCarthy to show that Stevens wanted the hearings ended to "cover up" Army mistakes (thus protecting possible Communists), and that he sought to achieve this improper end by improper means. McCarthy's disregard of national interests, including those of the security rules of the FBI, in order to protect himself and his informants, was illustrated by his introduction of parts of a top-secret memorandum from J. Edgar Hoover (presented as a letter Mr. Hoover says he never wrote) which has never been released by the FBI.

MR. HOOVER'S "LETTER"

As McCarthy testified on May 5, a largely accurate summary of this secret document (in the form of a letter supposedly signed by Hoover) was delivered to him by an officer in the U. S. Army Intelligence, without the knowledge of his superiors, in violation of the law and of his sworn oath of obedience to the Army. Yet McCarthy characterized this officer as "loyal." (In his May 13 press conference President Eisenhower vehemently denounced the officer's action. Ed.)

This illustrates the demoralization which McCarthy's methods have spread in Washington—not only by arousing suspicion among the public and resentment in the Army through his exaggerated accusations, but by building a kind of private spy service which leaks confidential documents and information to McCarthy in defiance of Army discipline. In this latter phase of his operations, Senator McCarthy's methods seem to resemble those of his arch-enemy, Drew Pearson.

On March 6 a chain reaction followed from Senator McCarthy's introduction of this FBI document which may change the whole course of the hearings. Senator McClellan asked that the transcript of the May 5 hearings be sent to the Attorney General in order to determine whether the Army officer who delivered the document in question to McCarthy had been guilty of a crime. Second, Attorney General Brownell wrote the subcommittee that neither the original FBI memorandum nor the summary of it which had been leaked to Senator McCarthy could be released. Thereupon Senator McCarthy threatened to release it himself, on the ground that the Executive Department, in the person of Attorney General Brownell, was trying to cover up its neglect in handling the Communist problem by refusing, on security grounds, to release pertinent material. He said that all real security information had already been deleted from the summary in his possession. He further demanded that Secretary Stevens produce before the hearings a former member of the Loyalty Board of the Department of the Army who had been accused by McCarthy of having Communist affiliations. The Army's top security review board had found McCarthy's evidence insufficient to establish a reasonable doubt about the man's loyalty.

Thus, Senator McCarthy raised a grave constitutional issue, especially in connection with the release of the FBI document. He demanded that Attorney General Brownell be forced to testify in executive session to explain why he refused to release the document.

A third security issue arose in connection with the Army notebooks of monitored conversations, which had been subpoenaed by the subcommittee. Mr. Welch pointed out that these notebooks contained highly confidential material, aside from those records of conversations which were pertinent to the committee's investigation; hence the notebooks could not be delivered without a release from the President or Attorney General.

This new security issue gives the Senator an opening for another maneuver to win public sympathy if he wishes to use it. He can demand the introduction of papers or testimony which he knows will be refused on security grounds, then charge that the Army is covering up vital evidence—though in fact the evidence may be irrelevant or unfavorable to the Senator. We know already that the record of one vital conversation which the Army has tried to introduce will be excluded, if Senator McCarthy clings to his demand that matters involving security, in the Army's view, must also be included.

It is apparent, therefore, that Senator McCarthy has raised a new issue which goes to the root of the age-old constitutional struggle between the Executive and Legislative branches of the Government. This conflict has always been latent in the McCarthy committee's activities but it is now out in the open. In this new fight, Senator McCarthy would identify himself as the champion of Congress versus the Execu-

tive, instead of facing the real issue of the hearings, which is to determine whether McCarthy and Cohn, or Stevens and Adams, are guilty of improper conduct or perjury. This diversion supplies a fourth string to McCarthy's bow in addition to those involving delay, confusion and party pressure to end the hearings.

Present position of Jews in America

Thomas J. M. Burke

THOUGH AMERICAN JEWS will celebrate this year the tercentenary of their arrival in this country, many of their fellow citizens know very little about them. In the postwar years, as synagogue buildings have sprung up in the suburbs, sometimes several in one small area, more curiosity about the Jews has been aroused. Are the Jews religious? Are they changing? Why do Jews in a small community build different synagogues and schools rather than using a common one? Do not all Jews believe the same things? Are they merely interested in achieving material success? What do American Jews think of Israel? Would they want to live there? There are countless questions which rise to the curious mind.

If one tries through interviews with leading rabbis and laymen to find the answers to these questions, it soon becomes apparent that Jewish leaders themselves are asking questions about where American Jews are going. Not all the leaders are in agreement as to the facts. But certain trends are generally acknowledged by them. What follows in this article is a summary of what a fairly representative group of Jewish leaders think about American Jews.

This is not a critical or polemical article: it is merely a brief statement of what the Jews think about the Jews. It is an essay in understanding.

RETURN TO JUDAISM

The most generally agreed-on observation is that American Jews are seeking in large numbers an active association with the Jewish community and that there is a trend back to the synagogue. Complete statistics are not available to support this observation, but informed leaders are certain that it is true. One rabbi instanced the postwar synagogue building among his own group. In the metropolitan area of New York over fifty Reform synagogues have been built in these years. Some of this is due to the exodus to the suburbs of people who formerly belonged to city synagogues, but undoubtedly it also indicates new interest on the part of many in belonging to a synagogue.

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It would not be true to say that the majority of Jews attend the synagogue. As far as can be ascertained, less than two million out of five million Jews in the United States take part in synagogue services. But there is a trend toward the synagogue. For example, in New York City the estimated percentage of those attending services is only 17, whereas in the last few years in some of the Long Island suburbs the average attendance has jumped to 80 per cent.

Among younger Jews there is a great interest in the question as to what constitutes a Jew. This may seem paradoxical to non-Jews who think that the identification of a Jew is easily made. But to many of those who are so identified, especially when they come from non-believing and non-practising Jewish ancestry, a serious question, not easily answered, arises as to what a Jew is. Though many are conscious of a sense of confusion on this point, they are aware of a clear and strong impulse to find themselves as Jews. Among younger intellectuals there is a searching to find if Jewishness will answer their religious needs.

The most commonly named factor producing this return to Jewishness, this interest in finding out what one must do to be a Jew, this awakened desire to identify oneself with the Jewish group, is the Hitlerian persecutions. The death of so many Jews under Hitler had a profound effect on Jews everywhere. The impact on American Jews still remains.

The Hitler persecution had a peculiar quality which has never been present in the persecutions which Catholics have suffered. We have certainly endured bloody ones, and still are enduring them, but in any persecution of Catholics it was always sufficient to deny one's faith to receive clemency. In the newer-style persecutions of the Communist-controlled areas, it is sometimes enough to become an "official" priest to escape punishment. Under Hitler, however, the persecuted Jew had no means by which to escape. If he denied his Jewish faith, it was not enough. If he did not believe in Judaism at all, as was true in the case of many Germans of Jewish descent, it was still not enough.

Even if a Jew had embraced Christianity, he could not flee the concentration camps. The case of Edith Stein is a prime example of this. Though this Jewish philosopher had become a Christian and then a Carmelite, she was nevertheless dragged from her convent and carted away to death in a concentration camp.

The effect of these persecutions has been to make many Jews—even unbelieving, non-religious Jews—inquire into what it is to be a Jew. If they cannot escape their Jewish ancestry, they might as well find out what it means to be a Jew, they might just as well identify themselves openly and actively with the Jewish group.

Some of the more religious Jews have awakened to a new intensity in their practice, feeling that the persecutions, as in Biblical times, are a judgment upon them for their laxness and their sins. Their wish is to become again a truly holy people.

Among younger Jews who are more in contact with non-Jews, there is an eagerness to learn about the Jewish religion. This eagerness stems from a need to answer questions about their religion. In a religiously pluralistic society, ignorance about one's own beliefs can be a cause of embarrassment. Self-respect demands more knowledge.

Linked with this is the rising phenomenon in American life that as national groups fall out of use as means of identifications, religious affiliation becomes the main means of identifying people. The question asked about new neighbors, "What are they?" is increasingly answered in religious terms.

Mention must be made also of the pressure of the "out-group" who name as Jews many who do not think of themselves as such or may even be hostile to Jewish thought. Nevertheless this tagging of these as Jews has the effect of making them think, and sometimes do something, about linking themselves with the Jewish group. This is undoubtedly more true of the suburbs, and may in part account for the greater participation there in Jewish activities. Some Jews have speculated that if this pressure from non-Jews should cease, the tightly cohesive Jewish group might disintegrate.

The factors leading Jews to return to Jewishness which have been listed are those which are relevant only for Jews. The causes underlying a general return to religion would be as valid for Jews as for Christians.

VARIETY OF BELIEF AND PRACTICE

This impulse to return to Judaism reveals and intensifies a puzzling situation which faces most American Jews, but with greatest intensity the younger, thinking Jew. When the person of Jewish ancestry, feeling the need to identify himself with the Jewish group, tries to find out what he must do to be a Jew, he receives a multiplicity of answers. There is no clearcut reply to his inquiry.

The situation may be hard for a Catholic to conceive. If a person wants to become a member of the Catholic community, there are definite beliefs to which he must subscribe, definite commitments and duties to be undertaken. If a person of Catholic background, or even of Catholic baptism, who has not been in contact with the Catholic Church, wants to become a good Catholic, the necessary course of action is clear. Such is not the case with the person of Jewish background who now wants to become identified with the Jewish group and desires to become a good Jew.

A man can be considered a good Jew if he associates himself with Jewish philanthropy or social activities, or merely gives generously to Jewish movements. He may be considered a good Jew, or at least an active member of the Jewish community, if he takes part only in the artistic and educational activities which, increasingly, are part of synagogue life. Such a person need not believe specifically Jewish doctrine, nor actively engage in public religious observance. Naturally some of the rabbis, especially the Orthodox, would not consider him a good Jew, but other rabbis

and many laymen would. And there is no one capable of speaking with authority on the point.

If one should say, as a leading Jewish author and lecturer like Will Herberg would, that a Jew is identified by his religion and not particularly by ethnic qualities—a theory to which younger Jews in large numbers subscribe—there is still a puzzle for the person who wants to be a Jew. What must he believe and do to be a Jew? He is faced with widely divergent courses of action. He can become a religious Jew—just as religious as some of the rabbis—and still not believe in the inspiration of Scripture, the doctrine of the chosen people, the Messiah, immortality or personal sin. If he follows the doctrines of the Reconstructionists, he need not believe in a personal God. He can be a vaguely theistic humanist and be regarded as a religious Jew.

At least three major choices face him. He can become an Orthodox Jew and believe in all the traditional doctrines and the rabbinic formulations. Or he can join the Conservatives, the growing middle group in American Jewish life, which tries to bring traditional thought into relation with modern realities, is increasingly concerned with liturgy, does not demand strict practice from the individual. Or he can become a Reform Jew, which is at the opposite pole from Orthodoxy. There are still further choices before him. There are the Reconstructionists, who though their leadership is lodged, perhaps uncomfortably, in the Conservatives' Jewish Theological Seminary in New York City, are more liberal than the Reform Jews. The Reconstructionists, a splinter group, appear to be losing their vigor. Among the Orthodox, the seeker can find an alignment into strict and liberal. It requires a great deal of conviction and virtue for an American to become a strict Orthodox Jew.

This divergence of belief (and practice) preoccupies many Jewish leaders, especially the strictly Orthodox. Perhaps an incident related by a Reform rabbi and author can most easily illustrate this. The rabbi wrote an article for an Orthodox magazine which the editors gladly published. But when it came to identifying the author, they did not call him a rabbi. Rather they referred to him as a spiritual leader. They felt, he explained, much the same repugnance to calling him "Rabbi" that a Catholic might have to calling an Episcopalian minister "Father."

Individual rabbis, even though identified with one of the major groups mentioned above, may vary quite a bit in their personal belief, practice and preaching. The final check on their religious position is the will of the congregation that engages their services. The belief of the congregation may itself change toward more or less of traditional practice; or new members may throw its pattern into imbalance. This is reflected, at least in New York State, by the provision that a congregation may not give its rabbi a contract extending beyond one year. This is to prevent a congregation which may in 1954 be traditionally Conservative in pattern from imposing, by long-term contract, upon a

future, perhaps less traditionally minded congregation, a rabbi conformable to their 1954 beliefs. This annual check of the congregation can be a hardship at times, and a deterrent to the leadership of a young rabbi; it does not affect the well-established or famous rabbi.

Such is the puzzling situation which confronts the serious young person who returns to Judaism from an unbelieving, unpractising family background. There is no authority in Judaism which can resolve the differences. There is no one who can tell him definitely that this is what he must do and believe in order to be a good Jew.

The most obvious fact about present-day American Jews is their return to active identification with the Jewish group and the parallel uncertainty as to what constitutes a good Jew. More controverted aspects of American Judaism will form the subject of subsequent articles.

Protestant criticism of U. S. Catholics

Robert C. Hartnett, S.J.

IN LOOK MAGAZINE for May 18, Dr. James H. Nichols of the Divinity School, University of Chicago, asked and very briefly answered ten questions under the general title, "What disturbs Protestants about Catholics?" The editor promised that John Cogley of *Commonweal* would present a Catholic's views on the subject in the next issue. This brief comment is being written in the belief that the so-called "tensions" between Protestants and Catholics in this country should be frankly and good-naturedly discussed whenever a proper occasion arises. *Look's* article offers such an occasion.

"Tension between Catholics and Protestants," wrote Dr. Nichols, "arises chiefly over social and political questions." The reason Protestants are disturbed, he says, is that what he calls the "Catholic bureaucracy" is reluctant to "modify its authoritarian methods and enter into the true spirit of a free democratic society." He assumes that the "vast body" of Catholic laymen "never confront the full range of Roman Catholic teaching or political strategy . . ." Dr. Nichols fails to specify wherein the "vast body" of the Catholic laity is kept in the dark on either score.

Though Protestant imaginations as mirrored by Dr. Nichols seem to be very sure about the existence of a Catholic inner cult and inner strategy, the truth is that nothing of the kind exists. If it did, the present writer should know about them. As far as theology is concerned, the lay student in any good Catholic university can find in the library books treating substantially the same material that the clerical student covers in a seminary.

The alleged "political strategy" of the Catholic Church is simply a non-Catholic myth.

Secret societies exist in the United States. Freemasonry, for example, to which some Protestant clergymen belong (Bishop Oxnham being a 34th-degree member) is one of them. Perhaps they have a secret "political strategy." But the Catholic Church surely hasn't. In a democracy, it seems rather foolish to talk as if it would do a couple of hundred Catholic bishops any good to devise a secret political strategy and conceal it from the clergy, the laity and all Catholic journalists.

Because no such secret Catholic political strategy exists, Protestants cannot imagine the impression they make on priest-editors like myself when they work on the assumption that it does exist. If Protestant leaders as represented by Dr. Nichols are looking for the pressure groups which might possibly have concealed aims and be able to do something about them, I suggest that they look elsewhere—possibly to big-business or professional organizations. At least they are fabricating a hobgoblin and needlessly disturbing their followers when they express grave concern about the alleged secret political strategy of the "Catholic bureaucracy."

The other aspect of this criticism calls for a brief comment, namely, the demand of Protestants that the Catholic Church "go democratic." The simple truth is that all Catholics, laymen as well as clergy, believe Christ founded a hierarchical Church. Protestants are never, it seems, going to be reconciled to this belief of Catholics. Yet it has persisted for going on two thousand years and (Catholics believe) will persist until the end of time.

The "public relations" of Catholic prelates will vary from place to place and from time to time according to all sorts of individual qualities and social settings. This too has been going on for two thousand years. Protestants can like or dislike their public relations as they please, as Catholics like or dislike the public relations of Protestant leaders.

But when it comes to what they dub the "authoritarian" structure and "methods" of the Catholic Church (the way Paul Blanshard popularized this complaint) all we can say is that Christ Our Lord did not see fit to establish a "democratic" organization for His Church. So nothing on earth will cause loyal Catholics to change that. In a word, we are not going to become Protestants—if that is what our friends are really asking of us. The Catholic laity hold to these views as tenaciously as the clergy. Protestants make a big mistake when they assume otherwise.

It seems to us that many Protestant complaints stem from false assumptions and misconceptions of fact. For example, Dr. Nichols dislikes "the maneuvers made by the Roman Catholic Church which attempts to prevent American foreign policy from defending religious liberty" in Spain, Italy, Colombia and Peru. We did not know that American foreign policy had been set in that direction. Our understanding, from

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repeated statements of Secretaries of State, has been that U. S. foreign policy, in general, refrains from interfering with the internal affairs of other nations. At least that was what happened in regard to Mexico when the Catholic Church was the victim of persecution.

On the school question, this writer finds Dr. Nichols quite ambiguous. He asserts that Protestants (and Jews) "have not asked for public money for textbooks, buildings, school buses or similar assistance" for their parochial schools. Well, the Lutherans said in 1949 that if anybody got bus rides, Lutheran children should get them. Do Protestant children *refuse* to accept free non-religious textbooks in the few States that provide them to children in nonpublic schools? Catholics have not, to my knowledge, asked for public money for school buildings. Protestants ask for public money for hospital buildings, however, as do we. If it were practical, we might ask for "public money" (Catholics being part of the "public") for school buildings. But it isn't practical, so we have not had to decide on that policy.

"Do Protestants think public schools are Godless?" Dr. Nichols fails to answer that grave question.

He makes several unproved and unprovable assertions when telling why "Protestants oppose public subsidy for parochial schools." He assumes that "the public cannot be served if tax funds are divided . . ." Yet other countries—Protestant countries, too—do just that. He speaks of "duplication of school facilities" adding to the over-all cost. Does it in the Netherlands?

Robert Southwell's life of Our Lady

Sister Mary Irma

The days were full for the young Jesuit who was chaplain of Arundel House in the perilous days of Good Queen Bess. There were marriages to be solemnized, babies to be baptized, confessions to be heard, Mass to be said in secret chapels, journeys to be made through the dark to anoint the dying. There were lessons to be learned—the terms as well as the practice of hawking and archery and perfect horsemanship: all the casual arts of the Elizabethan gentleman—for Robert Southwell must travel incognito, an outlaw in his own beloved England. Among the arts he cultivated was the "sweet new style" of the lyric, in which he celebrated, along with those of her divine Son, the mysteries of the life of his Lady and ours, including the two most conspicuous during this Marian year, her immaculate conception and her assumption into heaven.

This son of a beneficiary of England's apostasy,

The nub of the "difference of opinion" between Catholic and Protestant philosophies of education is contained in Dr. Nichols' answer to his own question: "How do Protestants regard Catholic schools?" He says "Protestants fear that Catholics tend to put the educational needs of the nation second to their sectarian interests." We ask: *how does Dr. Nichols define the "educational needs" of the nation—in religious or secular terms?* Catholics put the *religious* educational needs of children ahead of all *secular* interests. We find it hard to understand how any Christian can write and talk as if secular values should supersede religious values in education—or in life.

This, indeed, is the center of much of the conflict between Catholics and Protestants in America. We are much less ready to come to terms with the secularistic way of life. We refuse to judge religion by what are really political standards—those of "democracy." We refuse to settle for purely secular and secularistic education.

Dr. Nichols does not say so, but a great many Protestant spokesmen have had second thoughts on both questions. They are not happy about the way they and their people tagged along with Paul Blanshard's ideal of purely secularized democracy. Nor are they happy, especially since the McCollum decision of 1948, with the divorce between public education and religion. If spokesmen like Dr. Nichols would recognize these trends among Protestants, they would help to point out larger areas of common ground between Protestants and Catholics.

LITERATURE AND ARTS

born and brought up at Horsham St. Faith's, a converted monastery in Norfolk, until he was sent to school at Douai, put one after another of the dogmas of the old faith into the cadences of the new song. He had always been word-conscious. The lament which he wrote when, at the age of fifteen, he was refused admission to the Society of Jesus until he should be older, shows in addition to the intensity of his disappointment either a naturally sensitive ear or a diligent pen:

I have erred from the mark at which I aimed, I am cut off from the hope I had greedily indulged in, frustrated of the expectation upon which alone I leaned. I live, indeed, bodily among men, while my mind dwells in one vast solitude; and there,

finding nothing upon which to feed, sadness consumes it, and it is forced to ruminate upon its own bitter cares.

Three months later, on October 17, 1578, his petition was granted and he entered the Society at Rome. Shortly after his ordination in 1586 he was back in England, an indefatigable volunteer missionary.

Father Southwell must have lived an extraordinarily well-integrated life. Every word of his that has come down to us, every deed that has been recorded, seems to have been aimed toward that twenty-first of February, 1595, when, at "about the age of our Saviour," worn with repeated torture and three years' imprisonment in the Tower, he went from Tyburn to join Thomas More and Bishop Fisher and Edmund Campion and all the others who had preceded him.

If his faith won him martyrdom, Father Southwell's poetry won him admiration from so keen a critic as Ben Jonson, and even from the Queen herself. Probably it is because of Jonson's praise that "The Burning Babe" has been included in most anthologies for college English; but other less ambitious lyrics and some that are quite as artfully made also survive. These are instinct with love, first of all for Christ in His infancy and in the Eucharist, and then, with due deference to heavenly protocol, for His holy Mother.

Anticipating the declaration of the dogma by nearly three centuries, the young priest commences his poem on "The Conception of Our Ladie" on a note of anticipatory excitement. She is the herald of the long-awaited Incarnation, the end of the age-long drought, the mediatrix of all graces:

Our second Eve puts on her mortal shroud,
Earth breeds a heaven for God's new dwelling
place,
Now riseth up Elias' little cloud
That, growing, shall distill the show'r of grace.
Her being now begins who, ere the end,
Shall bring our good that shall our ill amend,

and she is perfect, naturally and supernaturally:

Both grace and nature did their force unite
To make this babe the sum of all their best:
Our most her least, our million but her mite.
She was at easiest rate worth all the rest;
What grace to men or angels God did part
Was all united in this infant's heart.

Then he goes on to explain her uniqueness in human experience:

Four only wights bred without fault are nam'd,
And all the rest conceiv'd were in sin:
Without both man and wife was Adam fram'd,
Of man but not of wife did Eve begin,
Wife without touch of man Christ's mother was,
Of man and wife this babe was born in grace.

In "Our Ladie's Nativitye" he somehow manages, without disrupting the unity of his poem, to present her as morning star (a planet, accurately enough), and as peace that vanquishes Satan:

Joy in the rising of our orient star
That shall bring forth the Sun that lent her
light;

Joy in the peace that shall conclude our war,
And soon rebate the edge of Satan's spite.

The star metaphor, which Father Southwell particularly likes, occurs again in the same poem. This time Mary appears not as the day-star ushering in the sun, but as the star of the sea,

Load-star of all engulf'd in worldly waves,
The card and compass that from shipwreck saves.

Then he reminds us, as he will continue to do throughout subsequent poems in her honor, of the intimate role of Mary in the life of her kingly Son:

For God, on earth, she is the royal throne,
The chosen cloth to make His mortal weed.

And, being an Elizabethan with a leaning toward metaphysical paradox, the poet concludes,

For heavenly flower she is the Jesse rod,
The child of man, the parent of a God.

He is solicitous in his reiteration of her virginity. In "Our Ladye's Spousals" he declares,

Wife did she live, yet virgin did she die,
Untouched of man, yet mother of a son.
Secure in the happy guardianship of St. Joseph, she is second in perfection only to her divine Son:

God lent His paradise to Joseph's care,
Wherein He was to plant the tree of life. . . .
O blessed man, betrothed to such a spouse,
More blessed to live with such a child in house.

Perhaps he reaches his most ecstatic lines in his poem on "Our Ladie's Salutation," in which again he celebrates her dazzling purity:

O virgin breast! the heavens to thee incline,
In thee their joy and sovereign they agnize.
Too mean their glory is to match with thine,
Whose chaste receipts God more than heaven
did prize.
Hail fairest heaven, that heaven and earth dost
bliss,
Where virtues, stars, God sun of justice is!

Mary's dignity is further enhanced by the kindness and humility with which she sets out at once to minister to her cousin Elizabeth. Knowing the perilous journeys that the priest-poet himself made through obscure lanes and across fields in the exercise of his ministry, one guesses that his mind dwelt often on the examples set by his patroness:

Proclaim'd queen and mother of a God,
The light of earth, the sovereign of saints,
With pilgrim foot up tiring hills she trod,
And heavenly style with handmaid's toil
acquaints.
Her youth to age, herself to sick she lends,
Her heart to God, to neighbor hand she bends.

Later he devotes an entire poem to the visitation, highlighting again—perhaps with his eye on the pageantry of Queen Elizabeth's progresses—Mary's royal simplicity:

Sister Mary Irma, B.V.M., is on the English Faculty at Mundelein College, Chicago, Ill.

A prince she is, and mightier prince doth bear,
 Yet pomp of princely train she would not have;
 But doubtless heavenly choirs attendant were,
 Her child from harm, her self from fall to save.

In the cave of Bethlehem, commemorated in "New Prince, New Pomp," the Virgin and St. Joseph stand in the shadows, but still within range of the poet's tenderness:

Weigh not His mother's poor attire,
 Nor Joseph's simple weed.

This stable is a Prince's court,
 The crib His chair of state;
 The beasts are parcel of His pomp,
 The wooden dish His plate.

The persons in that poor attire
 His royal liveries wear. . . .

But if Father Southwell shows himself to be a sharer in Our Lady's joy, he is equally sensitive to her sorrows. In his poem on the circumcision he reminds us that

His life and hers hung by one fatal twist,
 No blows that hit the Son the mother missed.

This is but a prelude to her suffering as she stands beneath the cross. Speaking in her name, the poet asks,

What mist hath dimmed that glorious face? what
 seas of grief my sun doth toss?
 The golden rays of heavenly grace lies now
 eclipsed on the cross.

He concludes in tones that seem to be sequel to Mary's gentle chiding when she found her Son in the Temple:

Jesus! my love, my Son, my God, behold Thy
 mother washed in tears:
 Thy bloody wounds be made a rod to chasten
 these my latter years.

When these latter years have been accomplished, mankind—mystically brought forth in Mary when at the crucifixion her Son bequeathed her to His beloved disciple and admonished her, "Woman, behold thy son"—was left motherless by "The Death of Our Lady."

Weep, living things, of life the mother dies;
 The world doth lose the sum of all her bliss,
 The queen of earth, the empress of the skies;
 By Mary's death mankind an orphan is.

The sense of desolation with which the poet witnesses the death of Mary is alleviated by a final meditation on her holiness, in a poem on the miracle of her assumption:

If sin be captive, grace must find release;
 From curse of sin the innocent is free;
 Tomb, prison is for sinners that de cease,
 No tomb, but throne to guiltless doth agree.

Now Father Southwell has concluded his life of "Our Ladie," underlining once more, in a time of shameful license among ladies of high position (in a poem on secular love he had written, "A honey-shower rains from her lips,/ Sweet lights shine in her face;/ She hath the blush of virgin mild,/ The mind of viper's race") the Virgin Mother's perfect innocence. He has

insisted to the last, in a day when there was some extenuation for Knox's tirade against "the monstrous regiment of women," on her consummate royalty.

Illuminated by what the editors of a recent anthology (*The Renaissance in England*, edited by Hyder Rollins and Hershel Baker of Harvard) call Father Southwell's "almost incandescent" piety, she stands forth from an age of persecution, less in the somewhat negative terms of the Comforter of the Afflicted than in the glorious and triumphant light of the Cause of Our Joy.

Year of Mary

Mary all our seasons
 praise you saying:

we the snows are
 glad because our
 hands have touched
 her, our fingers
 brushed her cheek
 (and frost too
 is innocent for
 having held her
 feet)

and I
 the spring sing
 psalms for joy
 of her who walked
 among the willows
 of my rain, whose
 smile was flowers
 to my timid lands

while I the summer
 sun for glance
 of her grew mild
 meek lion among
 my lambs (and air
 is eloquent with
 having heard her
 sing)

and we
 the trees in dying
 dropped our leaves
 before her and she
 took us up forever
 to her arms (all
 she has looked on
 is eternally hers).

These seasons praise
 you Mary, Eve of
 new earth, Queen
 of wide sunlight
 mothering kind winds
 vine wheat and water
 all humble weather
 and changeless sky.

JAMES F. COTTER

CATHOLICISM IN AMERICA

Harcourt, Brace. 242p. \$3.75

Last year the *Commonweal* published a series of articles on certain aspects of American Catholicism. These articles have been gathered together to form the present volume. They constitute a stimulating and challenging work on what appears to be a subject of perennial interest to the American people.

All except two of the contributors are Catholic laymen. They assume, of course, to speak for no one but themselves. The viewpoint in the main is that of Catholic liberalism. The seventeen essays deal with a variety of topics, such as politics, social reform, education, science, literature and art.

Though progressive in tone, the volume reflects no rigid pattern of thinking. The authors don't always agree among themselves. This reviewer doesn't share some of the views expressed. But this is unimportant. What is of importance is that the authors are engaged in a frank and earnest appraisal of a complex and admittedly major phenomenon. Their judgments may not be flawless, but at least they are thinking hard.

Catholic liberals in the United States are a minority within a minority. They are faced with a twofold problem: defending the primacy of the spiritual against the secularists, and arousing vast numbers of their fellow-Catholics to support more realistically democratic programs and procedures both at home and abroad. They find the cross fire at times pretty deadly.

These areas of conflict and tension provide the setting for this book. In the opening article William P. Clancy finds that the extremists of both camps (secularistic and Catholic) share in common a "totalitarian spirit, which, hating diversity, demands that all existence be made over to conform to its own vision." He finds many Catholics guilty of trying to impose by improper "pressure methods" a false unity in political and social matters. His brief reference to censorship leaves many knotty questions still unsolved.

One can in this review point out only some of the stimulating discussions in the volume. John J. Kane, in his "Catholic Separatism," explores the causes for the aloofness of American Catholics from common concerns of the society in which they live. It is owing in part, he believes, to the influx of Irish Catholic immigrants into a hostile environment during the last

century. The immigrants were practically forced into a physical and intellectual ghetto. He maintains, however, that the fault did not lie wholly with the non-Catholic majority. The Irish themselves tended to mix religion and nationality. Mr. Kane's account parallels in many respects the observations Brownson made a century ago.

Ed Marciniak's "Catholics and Social Reform" strikes a more optimistic note than some of the other contributions. He notes that, as regards the social question, progress has been made among Catholics. The picture is by no means entirely rosy, however. He finds there is still much ignorance about Catholic social doctrine, as well as a lack of imaginative thinking on the subject. He emphasizes that "no real progress in social reform is possible without the unstinting cooperation of Protestants, Jews and Catholics."



In "Catholics and Education," Joseph E. Cunneen pleads for a more appreciative understanding by Catholics of the public school. He is not convinced that the best strategy is to abide by the formula of "every Catholic child in a Catholic school." Among other reasons, he believes the economic problem may be insoluble. Mr. Cunneen would appear to be unrealistic in believing that a completely neutral public school could be developed (he concedes that it hasn't been yet). On the fanciful assumption that the public school would confine itself to mathematics and science, this might work out!

Mr. Cunneen affirms that Catholic institutions of learning must be supported (he is no advocate of state monopoly), but advocates, as one step for improving them, greater participation of parents in their management. The Catholic parent, he maintains, rarely thinks of the school as his own.

Julian Pleasants points in his article to the deplorable lack of Catholic scientists. The modern American Catholic, he asserts, "places a very low value on creative activity." He attributes this to a philosophy of life which is content with "sheer formal-

BOOKS

ism" in a religious sense, and which has regrettable effects on intellectual pursuits. Mr. Pleasants propounds the rather odd view that the "feminine element," represented by the Church, must be complemented by the "masculine element" provided by (empirical) science. These quasi-mystical reflections are rather hard to follow. Catholics may be failing badly in science at the present period, but modern science is the fruit of an intellectual tradition Christian in character. Perhaps if Catholics were reminded of that, they might be more disposed to engage in scientific pursuits.

The articles of two well-known non-Catholics have the particular value of enabling American Catholics to learn how they appear to fair-minded outsiders. In his "A Jew Looks at Catholics," Will Herberg pays tribute to Catholicism for defending traditional values (including the dignity of man) in an age of social disintegration and totalitarian menace.

He finds individual Catholics, however, all too ready to compromise with worldly principles in business and politics. He finds much mediocrity (a lack of appreciation of their own cultural treasures) combined with a tendency towards seclusiveness. With many others, he is concerned about relations of Church and State in the event Catholics became an overwhelming majority.

An eminent Protestant theologian, Reinhold Niebuhr, discounts somewhat this last concern in his contribution. He, at least, is persuaded that Catholics can well accommodate themselves to a democratic order (if Spain proves one thing, France, America and the German Rhineland prove the opposite).

Dr. Niebuhr finds a source of friction and divisiveness, however, in Catholic adhesion to the Natural Law. It imparts to Catholic morality, he believes, a rigidity incompatible with man's freedom to rise "indeterminately" above nature. This is no occasion for discussion of such a crucial point. Dr. Niebuhr has provided material for what could be a fruitful dialog on the exact nature of the Natural Law and its harmony with the Christian ethos.

This book makes highly profitable reading—if read with a sympathetic and discerning mind. It is an important contribution to an important theme. FRANCIS E. McMAHON

Two novels and the problem of sin

A SEED UPON THE WIND

By William Michelfelder. Bobbs-Merrill. 320p. \$3.50

Shortly after this first novel had got some very laudatory reviews in the secular press, the author was interviewed by John K. Hutchens of the New York *Herald Tribune*. After saying that he hoped *Seed upon the Wind* would not be thought of as "a typical Catholic novel," Mr. Michelfelder "earnestly and with no air of making a pronouncement," stated that "the only immoral thing in a book is when an author is in collusion with sin."

These two quoted samples of Mr. Michelfelder's thought about literary canons, particularly as they apply to Catholic literature, betray, it seems to me, no small confusion on some very fundamental matters—and the confusions crop up throughout the novel. Let me say at once, however, that the book is sincere, even passionately so, and addresses itself to a problem that is potentially most dramatic and provocative. It is the problem of loss of faith, of the struggle to regain it and of the indifference of many who witnessed the fight and did precious little to lend a hand.

But sincerity is not quite enough to make a good novel, nor is a lack of collusion with sin of itself sufficient to exculpate an author from having speckled his book with immorality. An author has another responsibility in the matter of morals, and that is not to indulge in such explicitly detailed and protracted descriptions of sin (especially sexual sin) as to afford temptation to the normally sensitive reader.

Mr. Michelfelder fails rather glaringly to live up to this second responsibility. One particularly suggestive scene runs for a whole chapter, and puts the book, I sincerely feel, beyond the legitimate reading of anyone not professionally devoted to a study of the novel. Indeed, even such a professional may well find that the book is too much for him to cope with.

Even more disturbing—though not so obviously seductive—is the false dichotomy the author sets up between love and service. Those who love, he seems to say, are vastly more worthy of compassion and certainly much more interesting, than those who only serve. It does not seem to occur to him that one can serve with love.

This dichotomy is dramatized on the one side in the persons of the nuns and doctors in a Catholic hospital, in most of whom service seems merely to be a veneer glazing deep-seated

hypocrisy, loveless routine and neurotic imbalance, and on the other side by the Catholic doctor and nurse who abandon their religion, run off to live together without benefit of marriage and come to a tragic and quite sordid end. The lovers get small sympathy, little compassion and no help from such "good" people as an incredibly pompous bishop, a sexually obsessed nun and other straw-man characters who are propped up to be knocked down in proof of the author's most dubious thesis.

I know this is a harsh review, but I think Mr. Michelfelder (who displays bursts of genuine descriptive and character-sketching talent) ought to be told forcefully that the kind of praise he got from the secular reviews by no means expressed the sanest views in the world either on his book or on his responsibility in writing it. I'm afraid those reviews betrayed merely the fact that the critics, faced with a "non-typical" Catholic book of some stylistic merit, bogged down at the theological and moral problems it posed, were fascinated by its shock value and lulled by its prose rhythms.

At least, none of the critics came to grips with the two real problems presented by the book, the false thesis and the extensive suggestiveness.

HAROLD C. GARDINER

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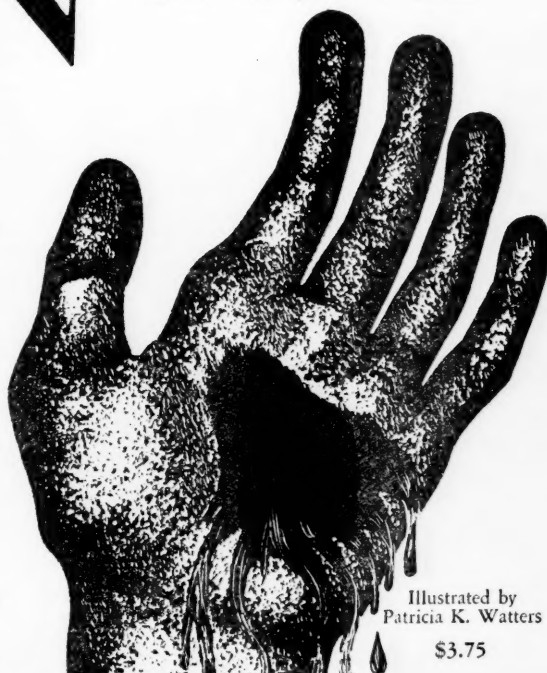
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—Father Daniel A. Lord

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LOVER UNDER ANOTHER NAME

By Ethel Mannin. Putnam. 320p.
\$3.50

Readers who are familiar with the austere, intellectual Francis Sable of Ethel Mannin's previously best-known work, *Late Have I Loved Thee*, may, according to their lights, be appalled or fascinated by her new hero, Tom Rowse, whose search for meaning and beauty leads him down some very devious paths indeed.

A British wood-sculptor who works sometimes in Paris, sometimes in London, he is a thorough rebel in the whole of his personal and professional life; against his drunken father, against a government which encroaches on absolute personal liberty, against the conventions of marriage, money, art critics, adequate clothing, against war, against orthodox religion as preached by the "black robed ones," against, in short, just about every aspect of modern civilization.

A rebel above all in his emotional life, his apparently endless succession of mistresses has also in it a reflection of the endless search for perfect happiness, tormented as he is in each relationship by seeking from it whatever that particular woman cannot give. From Pat Johns, a beautiful Negro girl, he received friendship and tenderness without the full-fledged passionate love he desired. From Tansy, the woman he loved longest and best, he wants a sharing of intellectual interests and loving attention, in addition to the rich physical love that she brings him.

It is in his relationship with Tansy, with all its attendant small triumphs and agonies, that we see Tom Rowse most clearly, and it is eventually Tansy's unrelenting hatred of him on her death bed which shocks him into a saner comprehension of himself. For Tom Rowse, telling his own story in the first person, fancied himself as a normal man with a normal interest in women, but continually thwarted by them because they cannot fill his needs totally. Tansy's death, however, reveals him to himself as a man who had heartlessly used and failed her because he was unable to love anyone but himself.

After a few faint-hearted attempts to get in step with the rest of humanity, including a briefly happy but ill-fated marriage and a few civilized gestures toward his benefactors, Tom Rowse again embraces his poverty and adds to it solitude as a voluntary penance. "My purpose is to be identified with those for whom life is unremitting sorrow and pain and struggle."

Generally speaking, the author in this work is concerned with the area familiar to Greene and Mauriac, the prompting of divine grace in the human soul, but she lacks their sensitivity and power, and consequently presents a weaker and diffused study on this theme. Tom Rowse, one feels, is also akin to the many artistic, amoral people who crowd the pages of contemporary fiction, even though he struggles through to what will seem to many a spiritual solution of his problems.

The author, having chosen a subject in which libertine behavior plays a major part, could give lessons to our American novelists in the handling of sexual material for a maximum of artistic effect and a minimum of offense. While in the opinion of this reviewer there is not a deliberately seductive line in the book, nevertheless the cumulative effect of all the flagrantly promiscuous behavior pictured here is something which we feel should be considered by the individual reader according to his own conscience and taste.

ELEANOR F. CULHANE

Negro member of the U. S. hierarchy

BISHOP HEALY: Beloved Outcast

By Albert S. Foley, S.J. Farrar, Straus & Young. 243p. \$3.50

A hundred years ago this year a young priest, James Healy, entered upon his work in Boston. The "beloved outcast" of the title re-echoes his own feelings at the time as written to Rev. George Fenwick, S.J., his former spiritual adviser at Holy Cross College, Worcester: "The mercy of God has placed a poor outcast on a throne of glory."

The book is the story of a wonderful miracle of grace whereby the son of an Irish immigrant and a Georgia slave, himself by law a slave, studied for the priesthood, was ordained and finally consecrated a bishop of the Catholic Church.

Bishop-elect of Boston John FitzPatrick, on his way to Washington for his consecration, met on the boat from New York Michael Healy who, born in Roscommon County, had jumped the English army in Nova Scotia, settled near Macon, Ga., there to have a family of ten children by his Negro slave wife, whom he married by the frontier process in 1829.

Michael Healy had been in Georgia over twenty years, far from any Catholic priest, and the children had never been baptized. As he was finding it almost impossible to enrol his children in any school in the North, he was

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urged by the bishop-elect to send the boys to a new school in his diocese. Thus it was that in 1844 the three oldest Healy boys entered Holy Cross College and began what was to be a lifelong connection with the Jesuits (the second oldest, Patrick, eventually entered the Society).

Later it was Bishop FitzPatrick who intervened to brush away all difficulties at the time of the ordination of James, the oldest, to accept him into his diocese, make him his private secretary, first chancellor of the Boston diocese, rector of the Cathedral and later pastor of the largest church in Boston, old St. James.

The third and fourth of four parts in the book deal with James Healy as the second bishop of Portland, Maine. His Episcopate was filled with the routine of a pioneer Catholic bishop in a State that had few Catholics and much anti-Catholic feeling. He traveled throughout his diocese frequently, preached, confirmed and molded its Catholic life. He was in demand as a speaker, where his simple, direct approach was well-received.

There are three facets to this fascinating and vitally important piece of Catholic Americana. The first is that James Healy became a Bishop despite his humble birth as a slave in the pre-Civil War South. The second is the story of the apostolic zeal of Bishop John FitzPatrick, who brought the Healy family from slavery into the Church and directed their education, so that three became priests, and three entered the convent. The third is the story of their acceptance by the Catholic people among whom they worked.

RICHARD A. DREA

PADRE PRO

By Fanchón Royer. Kenedy. 248p. \$3.50

Rev. Fr. Miguel Agustín Pro, S.J., is among the widest-known Mexicans who lost their lives during the years of violence and civil war which followed the overthrow of the Díaz dictatorship in 1911. Fr. Pro's unique personality, his hairbreadth escapes from the police, the tragic circumstances of his execution and death have combined with his personal holiness to lift his career into the atmosphere of fame.

Born of an upper-middle-class family, he entered the Society of Jesus in his early twenties. He was but a semi-narian when the revolution broke out. It was months before the turmoil of the north, stirred by Carranza, Obregón and Villa, reached the quiet hacienda near Zamora in Michoacán. But the whirlwind finally descended

upon these western provinces, too. Since the revolution was violently anticlerical, priests and religious were the main target of persecution.

The members of the Jesuit seminary had to disperse and make their way as best they could to the friendly people of the United States. Miguel Pro, with other exiles, finally arrived at the Jesuit novitiate at Los Gatos in California. After a few months of serene sojourn in this delightful spot, he was sent to Spain for his theological studies. Ordained priest in Europe, he returned to Mexico City and to the vortex of the whirlwind still blowing under Calles and Obregón.

In 1926, Fr. Pro began his remarkable labors for the working man, for the poor, and for all suffering people. After little more than a year there was a futile attempt upon the life of General Obregón, just "elected" President. Fr. Pro and his two younger brothers, Roberto and Humberto, were accused of being privy to the plot. They were hunted and finally caught by the police, sentenced without trial, and executed in November, 1927.

These events are narrated by Fanchón Royer in sprightly, vivid style, and she has made every effort to set down all the facts correctly after having examined the available sources. The early chapters concern Fr. Pro's family life and are naturally in quieter vein.

But the chapters which concern the revolution, the events of which made Fr. Pro a hero and a candidate for canonization, portray in vivid narrative two main facts: the anticlerical savagery of the revolution and the unique personality of Fr. Pro, who never ceased to use his remarkable gifts of mimicry and humor for the advancement of the reign of Christ the King, whose name he invoked when the firing squad leveled their rifles at his heart. He could be a clown when necessity or entertainment made it imperative or desirable. He could be, and always was, saintly in his fearless and utter devotion to the Christian welfare of his fellow man.

PETER MASTEN DUNNE

MID WATCH

By Edward Ellsberg. Dodd, Mead. 279p. \$3

It was nearly four A.M. aboard the armored cruiser *Manhattan*. She was furiously churning through the dark waters off the coast of lower California, her engines steaming at flank speed during the waning minutes of her four-hour full-power run in quest of the Engineering Efficiency Award which would mean the prospect of an



CATHERINE OF SIENA

by Sigrid Undset

Everybody knows that St. Catherine was a great mystic, that she advised the Pope (and had her advice taken). Not everyone remembers that in her own lifetime her name was world-famous, or that she was one of the most active and practical of women: an excellent nurse, and housekeeper, tireless in working for the poor, a great traveller. Altogether, she must be one of the most many-sided women ever canonized. Sigrid Undset, with her understanding of the Middle Ages and love of Italy, was obviously fascinated by her—and how lucky for us that she was! To turn from this book to

THERESE OF LISIEUX

by Hans Urs von Balthasar

is to find a complete contrast and realize again what variety there is in saints. This is the first book about St. Therese written from a theologian's point of view. Father Balthasar finds her teaching even more important than we had guessed and herself no more nor less than God's chosen messenger to give it to us.

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There are reviews of both these books in the current number of Sheed & Ward's OWN TRUMPET. To get the Trumpet, free and postpaid, write to Agatha MacGill,

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admiralty for her skipper and a cash bonus for her crew.

Below, in the stifling heat of the boiler rooms, Ensign Vic Cushing, only recently graduated as honor man in his class from Annapolis, was faced with the most difficult decision of his brief naval career. If he obeyed the orders of Chief Engineer Nichols and his commanding officer, Captain Byrner, to hold present speed, the ship's boilers were almost certain to blow up—and with them would go the lives of some sixty-odd men under his supervision. If, on the other hand, he did his clear duty under Navy Regulations and hauled fires his ship would lose the coveted red "E" and Vic would have broken the cardinal rule of naval discipline.

This is the dilemma that Edward Ellsberg sets up in his latest of a long string of books devoted to the men and ships of the United States Navy. What happens next, and the resulting General Court Martial, with Vic on trial before the top brass of the Pacific Coast, is best left for the reader to discover in the ensuing pages of this salty, suspenseful novel of our coal-burning Navy.

Real Admiral Ellsberg, himself a veteran engineering officer, is on familiar ground in spinning this nautical yarn, and takes obvious pleasure in letting go a few broadsides at the Navy's system of promotion and the behind-the-scenes conniving of the officer's wives. It's all done with a delightful Dickensian humor, and if the characterization never goes very deep this deficiency is remedied by a fast-moving plot that never relaxes its grip on the reader's attention.

JOHN M. CONNOLLE

HAIL, ALMA PATER

By Harry Dubin. Hermitage House. 287p. \$3

The typical American adolescent boy is a confusing mixture of savoir-faire, brashness, humility and moodiness. So, too, is Addison Nelson Beech a capable, but, in some respects, precocious scion of middle-class, socially ambitious parents, as his story is here told.

It's a consistently amusing, occasionally risqué story, which traces, in a series of typical episodes, the high-school years of Addison at the Fairfield School for Boys, from his acceptance as a freshman and his first date to his interviews with college admissions officers and his graduation speech as president of the senior class.

The author shows a keen insight into the problems of growing up as they

affect the teen-age boy, his family and his friends. With pointed frankness he portrays the humorous events, the minuscule tragedies and the minor frustrations which every youth encounters. Through Addison, the reader is drawn to reminiscence of his own adolescence.

But two deeper thoughts underlie the superficial warmth and vibrancy of the saga. The reader's attention is drawn to the futility of parental overprotection and excessive ambition when he observes the lengths to which the elder Beech went to insure his son's matriculation at a respectable and socially advantageous college. The folly of such efforts is further dramatized by Addison's acceptance into college without parental assistance during the crucial personal interview.

Again, the reader is called to examine the studied coldness and impersonality of college admission procedures. With sly, sardonic cynicism, the author points to the malleability of admissions standards and the extreme emphasis put upon the intangibles of personal contact in selecting students.

Withal, the book, despite its few instances of poor taste, is genuinely interesting and thoroughly enjoyable for both parent and educator.

FRANCIS X. GUINDON

ELIZABETH F. CULHANE is a reviewer for the *Boston Globe*.
REV. RICHARD A. DREA, S.J., has mission experience in Jamaica, B. W. I. Much of his interest is concerned with interracial problems.

REV. PETER MASTEN DUNNE, S.J., of the University of San Francisco, has written extensively on the history of Latin America.

FRANCIS X. GUINDON is now in the Education Department of the State Teachers' College at Framingham, Mass.

THE WORD

"Believe Me, you have only to make any request of the Father in My name, and He will grant it to you" (John 16:23; Gospel for fifth Sunday after Easter).

The vast majority of the liturgical or official prayers of Holy Mother Church are addressed to the First Person of the adorable Trinity, God the Father, and end with the same formula: *Through Jesus Christ our Lord, who with You and the Holy Spirit lives*

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and reigns forever. Thus Mother Church faithfully fulfils our Saviour's injunction to pray in His name. Perhaps it would be profitable for us to wonder why prayer made to God through Christ should be so specially and sovereignly powerful.

The whole point and effort of all religion, whether true or false, is to bring man into some contact or union with God. Such an objective supposes that man and God somehow stand apart, that there exists a sort of gap or separation between them. The supposition is just. In the Christian conception, certainly, man is separated from God by two deep chasms or two heavy barriers: by radical difference in nature, and by sin (unthinkable in God), both inherited and actual. Clearly, then, there is crying need of some factor, preferably of some person, who will be competent to bring God and man together and who will be, so to speak, in a position to do so. In plain terms, we created men need a mediator between us and our God.

Says St. Paul to Timothy: *There is only one God, and only one mediator between God and men, Jesus Christ, who is a man, like them, and gave Himself as a ransom for them all.* Making the assumption (which he does not trouble to assert) that Jesus is God, Paul here explicitly declares the reason why Christ our Lord, and He alone, is the perfect mediator between God and men. Since Christ is both truly God and truly man, He perfectly bridges the gap in nature between the human and the divine. Since our Saviour gave Himself as a ransom for us all, the barrier of sin is shattered by His redemptive death. *It was God's good pleasure to let all completeness dwell in Him, and through Him to win back all things, whether on earth or in heaven, into union with Himself;* thus Paul to the Christians of Colossae.

To all this our divine Lord Himself adds, in our present Gospel, another and touching reason for the efficacy of His mediation on our behalf. He says with the simplicity of a child that His Father, father-like, is partial to those who are partial to His Son. *There is no need for Me to tell you that I will ask the Father to grant them [your requests] to you, because the Father Himself is your friend, since you have become My friends, and have learned to believe that I came from God.*

It is profoundly touching that the Fashioner of the universe, the mighty and majestic being who might well command our service and demand our love, is moved to artless affection for us, simply because we love His Son, whom to know at all is to love much. Is it sometimes easier to bear the

thought of God's absolute might than to experience, at least without a lump in the throat, God's shattering fatherliness?

It is strange that we talk at all of any gap between us and our God, now that God has been made man. The Father cherishes us because we love His Incarnate Son. The Son becomes one of us, labors for us, teaches us, suffers for us, dies for us. The blessed and flaming Holy Spirit desires only to make us His dwelling-place, to be really in us. Separation between man and his God? Why, it takes all our effort to get away from God. It takes all our madness to go right on trying to get away from Him.

VINCENT P. MCCORRY, S.J.

THEATRE

SHOW BOAT, originally produced by Florenz Ziegfeld as a new variety of musical show, has been elevated to the status of opera. Currently presented at City Center by the New York City Light Opera Company, Edna Ferber's story is the first of three productions on the spring program at City Center, to be followed by *Fledermaus* and *Carousel*. Your observer has lost count of how many revivals of *Show Boat* he has seen, remembering only that successive revivals, while retaining the magic of the original production, have been attended by a growing host of nostalgic memories.

As new faces appear in recurring revivals, one inevitably recalls the actors who created the principal roles. Charles Winniger was the first Captain Andy, and the cast included Norma Terris as Magnolia, Helen Morgan as Julie and Jules Bledsoe as Joe. Paul Robeson was cast as Joe in the London production and in the first New York revival. Robeson's voice was not as strong as Bledsoe's, but it was sweeter.

Some members of Ziegfeld's cast are too old or too infirm to play the roles they created. Helen Morgan and Jules have departed from the land of the living—may their souls rest in peace—while Robeson has followed the Communist will-o-the-wisp to premature obscurity. Memory fails to recall the name of the actress who played Parthy Ann and the actor who portrayed Gaylord Ravenal—what a magnificent name!

Most conspicuous of the new faces in the current revival are those of Burl Ives, the newest Captain Andy and a natural for the role, of Laurel Hurley as Magnolia, Lawrence Win-

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plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

ters as Joe and Helena Bliss as Julie. It would be gratuitous to compare their performances with those of the original cast, for this is one of the instances when comparisons are not only odious but futile. The magic of *Show Boat* is not in its performance, but in its color and melody, the poignancy and dignity of the writing by Oscar Hammerstein II, and its veracity as authentic Americana.

Show Boat might be aptly described as the *Huckleberry Finn* of American drama. Like Mark Twain's kaleidoscopic novel, it has captured the tumultuous, and too often raffish life of the Mississippi valley in the 'eighties, preserving it for the inspection of our own and future generations. By a marvel of craftsmanship, Oscar Hammerstein and Jerome Kern have condensed the spirit of an era into less than three hours of entertaining theatre. It has been said that one picture is worth a thousand words. It is also true that a song is often worth a hundred pictures.

What picture could convey the lyrical passion of "Only Make Believe" in the balcony scene, or its pathos when Ravenal sings it to Kim in the convent? Or the bitter-sweet emotion of Julie when she sings "Can't Stop Loving That Man"? Joe's resignation to a life of toil expressed in "Old Man River"? They are not merely good theatre songs. They have the dignity required by the concert stage and the melody demanded by barber-shop quartets. They are songs that Americans go on liking to hear and to sing.

The production was directed by William Hammerstein, son of Oscar, and the settings were designed by Howard Bay. John Boyt selected the costumes. The credits are not of vital importance. Producers, actors, directors and other production specialists may come and go. *Show Boat*, like the brook in the poem, seems destined to go on forever—mellowing with age, but losing none of its natal beauty.

THEOPHILUS LEWIS

FILMS

MEN OF THE FIGHTING LADY and PRISONER OF WAR. MGM is releasing simultaneously these two modestly budgeted pictures about the Korean War. Both are made by the same producer (Henry Berman) and director (Andrew Marton), but are totally dissimilar so far as quality, impact and other cinematic virtues go. The first is a stirring tribute to carrier-

based pilots. The second is an appalling botch of an urgent subject: the treatment by the Communists of American prisoners of war.


Men of the Fighting Lady is composed of ingredients which are "natural" for screen presentation: the casual, day-to-day heroism of combat pilots and the visually fascinating mechanics of modern aerial warfare, authentically reproduced through skilful editing of Navy combat photographs. These two elements are most successfully fused to re-enact the actual incident of the blinded pilot who was guided back to a safe landing on the carrier through the radioed instructions of his wing-man. And the two pilots are underplayed with telling effect by Van Johnson and Dewey Martin.

Aside from this, Art Cohn's script incorporates some material from James Michener's *Forgotten Heroes of Korea* (Louis Calhern makes a brief appearance playing Michener) and in general draws a modestly convincing picture of combat routine and the men who carry it out. These latter emerge as diverse personalities with no clear idea of what they are fighting for, a certain amount of understandable bitterness and cynicism concerning the disinterest on the homefront and a devotion to duty and to one another which gives the lie to their disenchanting utterances.

The picture's observations are not profound (and do not need to be) but under the circumstances they are valid and, combined with the magnificent documentary material, make an absorbing and inspirational film for the family. Other notable contributors to the film's impact are Walter Pidgeon as a flight surgeon and Frank Lovejoy and Keenan Wynn as a pair of "retread" pilots.

Prisoner of War is compounded out of materials that are almost impossible to adapt suitably on the screen. If a situation which of necessity treats almost exclusively of cruelty and degradation is to be made tolerable for film purposes, it should have by way of compensation a strong exposition of a counteracting moral and spiritual force. (The story of the heroic chaplain, Father Kapaun, might have been used for such a purpose.) Barring this, the film should at least have a documentary honesty and informational value.

This film, however, is mostly an endless succession of physical brutalities visited on wholesome but poorly characterized American types by bestial but slightly comic and more than slightly feeble-minded Red automatons. In the face of the unanimous testimony at the Col. Schwable hearing that psychological pressure was much



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CATALOG:

Camp Tegawitha, Box A,
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harder to stand up under than physical mistreatment, the film virtually ignores the technique of "brainwashing." To be sure, the chief Communist villain (Oscar Homolka) delivers some fatuous expository remarks about Pavlov's reflexes. They are not only bad dialog but also have nothing to do with the situation at hand.

In a final ill-considered gesture, the picture side-steps the issue of the traitorous "progressives" by dealing with only two. The first (Ronald Reagan) is identified from the beginning as an Intelligence officer playing a double game for just cause. The second (Dewey Martin) turns out in the end to be an even more selfless and intrepid American agent. Altogether the film is a harrowing ordeal and is utterly unrewarding except, I fear, for the sadist fringe of moviegoers to whom it will appeal for entirely wrong reasons.

MOIRA WALSH

RECORDINGS

CHERUBINI: *Requiem in C Minor*.

Chorus and Orchestra of the Accademia Nazionale di Santa Cecilia, Rome, conducted by Carlo Maria Giulini. Angel 35042. 1-12" disc. \$5.95 (in the Perfectionist package) or \$4.95 (in the Thrift package).

Fate plays an interesting part in the lives of composers. Cherubini, who was a contemporary of Beethoven, was completely overshadowed by the great master. Yet Beethoven had great respect for Cherubini and at one time, when asked whom next to himself he considered the greatest living composer answered, "Cherubini." Unfortunately, we know few of the works by this Italian composer, who spent much of his life in France and was for a short time composer to King George III in London. This composition, written in 1816, is one of two Requiems and many Masses which were products of Cherubini's late period.

In this recording the excellent chorus is large enough to give fullness without forcing, and the orchestra is in perfect balance with the chorus at all times. Carlo Maria Giulini, one of Italy's most gifted conductors, is permanent conductor of Radio Milan and is also one of the regular conductors of the La Scala Opera. We have learned to expect excellent engineering in Angel records. We do not hesitate to say that in performance, en-

gineering and musical content this is one of the finest recordings we have heard.

A word of explanation should be given about Angel's packaging. The Perfectionist package is beautifully boxed and sealed and contains program notes and libretto. The Thrift package contains the same excellent record in a cardboard envelope without program notes or libretto.

CORELLI: *Concerti Grossi, Opus 6 (complete)*. Daniel Guilet and Edwin Bachmann, violinists, Frank Miller, cellist, and the Corelli Tri-Centenary String Orchestra conducted by Dean Eckersten. Vox PL-7893. 3-12" discs. \$17.85.

This is the first album to be released containing all twelve of the Opus 6 Concerti Grossi by Corelli. The *Christmas Concerto*, No. 8, has long been available in several recordings, a few of the others have also been available, but this is the first time all twelve have been recorded. In fact, it was Dean Eckersten who collected the Corelli scores, edited them and wrote out the only existing set of parts which is historically correct. It was customary for composers at the time of Corelli to write only skeleton parts, relying on the performers to fill in ornaments, dynamics and other essentials. The first performance of the complete set of concerti was given in Carnegie Hall in September, 1951, with Eckersten conducting. In this recording the outstanding soloists, who are members of the NBC Symphony, and the orchestra have combined to make this a valuable contribution to recorded chamber music. The engineering is one of the best jobs Vox has done.

CATHOLIC HYMNS. The choir of Old St. Mary's Seminary, Baltimore, Maryland, directed by Rev. Eugene A. Walsh, S.S. Boston Records B-601. 1-12" disc. \$5.95.

This collection of twelve hymns, issued in celebration of the Marian Year, includes *Regina Coeli, Jubila; Tota Pulchra Es, Maria; O God of Loveliness; Crown Him with Many Crowns; To Jesus' Heart All Burning; Jesus, My Lord, My God, My All; Jesus, Gentlest Saviour; Holy God, We Praise Thy Name; Hail Queen of Heaven, The Ocean Star; Ave Maria; Christus Vincit; and Doxology*. The words of the hymns are printed on the back of the envelope, and for the four which are sung in Latin a translation is also given. This is an excellent recording both in performance and engineering.

PHYLLIS W. GLASS

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CORRESPONDENCE

Training in reading

EDITOR: During the last few months I have read with deep interest the articles in AMERICA by Fr. Gardiner (1/30) and Sister Mary Pauline Grady (4/3) on the subject of inculcating a love of reading in high school and college, and the production of after-college readers.

It is pretty late to try to acquire a love of reading and an appreciation of good books in high school or college. The student is like an adult trying to learn to swim, to ride a bicycle or to balance on ice skates. It can be done, but it is far more difficult than if the art had been acquired in early childhood.

What seems to me to be lacking to our young people is proper parental assistance, and adequate school instruction in the earliest grades. With proper teaching, a child can find delight in reading stories appropriate to his age group by the end of the first school year. A little skipping of words he does not recognize, getting the meaning from the context, will only add interest. His love of reading will grow with his years.

Like all the other good things of life, joy in reading must be fostered by parents. They can provide what is suitable from the earliest years and exclude what is bad. They can limit time spent on movies, radio and television, and prevent access to programs and books which may scandalize their children. A sense of relative values is required, and the ability to decide what is most important for time and eternity.

EVELYN G. GUMPRECHT
West Palm Beach, Fla.

Authority in the classroom

EDITOR: I think your April 24 editorial on "Authority in the classroom" was excellent. Certainly, in my experience I have often observed how the psychological effects of an excessive exercise of authority over students tend to be either a morbid dependence on others or rebellion against all authority.

In adult life, one effect shows up in the frequent lack of initiative of many good Catholics and their inability to make an original contribution on a mature level. The other shows up in the religious anarchism of many capable adults.

It takes a lot of patience and tolerance and humility on the part of us adults to encourage and help those

in our charge to make their own decisions and develop a healthy independence. It may be easier to exact blind obedience, but the former policy will repay us in stronger personalities.

MARJORIE ANTHONY
Washington, D. C.

Children's missals

EDITOR: Apropos the "big pages for little hands" Comment in your March 6 issue (I'm behind in my reading of AMERICA), evidently Mr. Dubois-Dumée had not been in the United States long enough to pick up a copy of the red-covered *My Little Missal* published by Catechetical Guild of St. Paul, Minn. Facing pages alternate with pictures from the life of Christ and parts of the Mass, with a simple text relating both to the child's life. It costs a quarter, and is about the same size and format as the popular Golden Books, Tell-A-Tale and other lines at that price.

The guild has also come out with an intermediate Missal for the slightly more advanced child reader, called *My Mass Book*, which is designed to bridge the gap between the first readers and the regular daily Missal. It costs fifty cents. MIRIAM A. LEACH
Duluth, Minn.

Catholic lay teachers

EDITOR: Joy! Another voice from the wilderness inhabited by lay teachers in Catholic schools (AM. 4/24).

If, as "Annette Cronin" asserts, "Catholic schools need lay teachers," a case could easily be constructed for the converse of this truism: "Lay teachers need Catholic schools." They need them to prevent the frustration that comes from being forced, in public-school teaching, to wall off the moral and religious aspects of their teaching.

It seems judicious to predict that Catholic schools might have an adequate, if not plentiful, supply of lay teachers by: 1) changing their present policy of toleration to one of open-armed acceptance; 2) adopting well-planned and practical measures to prove this acceptance. Under this latter heading I would include such things as faculty lounges and yearly increases in salary.

Given the proper come-on, lay teachers would elect the classrooms with Christ's crucifix and not those barren of His sign.

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